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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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## RELIGIOUS MISCELLANY.

### THE CLAIMS OF THE SOUL.

The soul's concern is the great concern. The interests of experimental, vital, practical religion are the great interests of our being. No language can be too strong,—no language can be strong enough, to give them due expression. No anxiety is too deep, no care too heedful, no effort too earnest, no prayer too importunate, to be bestowed upon this almost infinite concern of the soul's purification, piety, virtue, and welfare. No labor of life should be undertaken, no journey pursued, no business transacted, no pleasure enjoyed, no activity employed, no rest indulged in, without ultimate reference to that great end of our being. Without it, life has no sufficient object, and death has no hope, and eternity no promise.

What more shall we say? Look at it,—look at this inward being, and say—what is it? Formed by the Almighty hand, and therefore formed for some purpose; built up in its proportions, fashioned in every part, by infinite skill; an emanation, breathed from the spirit of God,—say, what is it? Its nature, its necessity, its design, its destiny,—what is it? So formed it is, so builded, so fashioned, so exactly balanced, and so exquisitely touched in every part, that sin introduced into it, is the direst misery; that every unholy thought falls upon it as a drop of poison; that every guilty desire, breathing upon every delicate part and fibre of the soul, is the plague-spot of evil, the blight of death. Made, then, is it for virtue, not for sin,—oh! not for sin, for that is death; but made for virtue, for purity, as its end, its rest, its bliss; made thus by God Almighty.

Thou canst not alter it. Go, and bid the mountain walls sink down to the level of the valleys; go and stand upon the seashore and turn back its swelling waves; or stretch forth thy hand, and hold the stars in their courses; but not more vain shall be thy power to change them, than it is to change one of the laws of thy nature. *Then thou must be virtuous.* As true it is, as if the whole universe spoke in one voice, *thou must be virtuous.* If thou art a sinner, thou 'must be born again.' If thou art tempted, thou must resist. If thou hast guilty passions, thou must deny them. If thou art a bad man, thou must be a good man.

There is the law. It is not our law; it is not our voice that speaks. It is the law of God Almighty; it is the voice of God that speaks,—speaks through every nerve and fibre, through every power and element of that moral constitution which he has given. It is the voice, not of an arbitrary will, nor of some stern and impracticable law, that is now abrogated. For the *grace* of God, that hath appeared to all men, teaches, that, denying all ungodliness and every worldly lust, they must live soberly, and righteously, and godly in this present evil world. So let us live; and then this life, with all its *momentous* scenes, its moving experiences, and *its precious interests*, shall be but the beginning of the wonders, and glories, and joys of our existence. So let us live; and let us think this, that to live thus, is the great, urgent, unutterable, all-absorbing concern of our life and of our being.—*Dewey.*

### REVOLTING FEATURES OF CALVINISM.

The opponents of Calvinism have often been charged with misrepresenting its doctrines. Misrepresented they may be, but made more horrible than they really are, they cannot. The genuine doctrines of Calvinism are little known in our day; at least the knowledge of them, and the feeling of their awful power, are to a great extent confined to the more uneducated classes of the community. Amongst them we know they continue in somewhat of their primitive deformity, and exert a most injurious and distressing influence. To know what Calvinism is, reference must be made to the works of Calvin himself, and in them we have found the system in all the fulness of its horror. By those who have not access to the works of the Genevese Reformer, the Assembly's Catechism may be read; and no unperverted mind can peruse either of these, without withdrawing in wonder from a system so abhorrent to all the teachings of nature, and all the emotions of the heart. From such dogmas, wherever we found them, we should, for ourselves, turn to the dictates of our own heart, and pronounce the assertions made of the utter depravity of man, false and calumnious; we would turn to the constitution of society, to the rich streams of benignity that pass through its frame, to the beneficent arrangements and splendid array of the heavenly bodies, to the earth loaded with the riches of the Divine love, to its hills and its valleys, its sunshine and shade; we would turn to the irrational creatures, notice the infinitude of their number, the fulness of their joys, the boundless diversity of their pursuits; we would call on each and all the works of God to confute the doctrine, and to proclaim with universal exultation and universal gratitude, 'The Creator is good—his tender mercy is over all his works.' No! we must change our being, we must lose all our experience, we must go into a world where man is not man, and where universal love smiles not around, ere we could believe the frightful dogmas of Calvin. If they are true, happy the beasts that browse the herbage, unconscious of a dreadful destiny—happy the birds that carol their Maker's praises, unknowing that vengeance and not benignity presides over the creation—happy, a thousand times happier, all the irrational creation than man, for he alone of all the universe is fitted to be greatly blessed, and he alone with perfect consciousness of his destiny is fated to be greatly and inexpressibly miserable. Of the ignorance of uncivilized nations we speak much and with deep regret. But rather, if this doctrine be true, their lot is enviable, for they live in happy ignorance of the terrible doom which, even if Christianity were proclaimed in their ears, the majority of them would have to undergo. For the refutation of such doctrines, we trust by no means in the least degree to the natural sentiments of the heart. Human nature may, indeed, be so perverted that for a time it may yield to their oppressive sway; but it is not for long. The native feelings of the soul are too powerful to endure a weight so crushing. You may call them orthodoxy, and thus bribe men to their avowal, but they must perish. The heart will struggle against the bondage—the bosom will heave to reject the load. For a time modifications will suffice, the most revolting features will be softened down; but eventually, human nature, the divinity that stirs within us, will cast away the wild imagination that man is a demon, and the Deity a Moloch. The terms we have used are not too strong—to our mind they are the only words that answer to the terrible descriptions that Calvin gives of man, and the awful imputations which his doctrines bring on God: such are the only fitting words to characterize a doctrine which teaches that before all worlds the Creator made an eternal decree, irrespective of goodness on the one part or of sin on the other; that a few of the countless myriads of rational creatures should be eternally happy, but all the rest, the vast majority, consisting of numbers which the stars of heaven, nor the sands of the sea, nor the drops of the falling rain, can equal—all the rest, after passing a few short years in this chequered scene—after a few transient joys, a few feverish days—after feeling the consciousness of high capabilities, and forming the desire and hope of a nearer union with God hereafter—all the rest, not for any crime of their own, but because their first progenitor fell—rather, not for any sin of his, but because of God's eternal decree—all the rest are doomed to inconceivable and endless torments. The imagination of system-mongers has been put to the rack, in order to give some idea of the overwhelming reality of endless torments to be suffered by the nine-tenths of God's intelligent creatures. Frightful and terrific are the pictures which Calvin, Boston, and others, have drawn; but the human mind is unequal to the task, and no words can do justice to the subject. Such pictures, however, serve to confute the system. Can it be true? is the question they suggest; and the heart and soul reply, No! It is confuted by its own extravagance. What an overwhelming, what a harrowing thought, that the chief part of God's rational creatures are doomed to inexpressible and eternal woe! How can a heart of flesh and blood believe it? How can one who has felt the sentiments of a father, believe it of his Heavenly Father? How can a man that has felt the common promptings of humanity believe it of the fountain whence human affections spring? Was ever tyrant found on earth whose cruelty could be named in comparison with representations which Calvinism gives of the government of God? We ask not now for mercy; but where is justice fled, if this be true? How is it, how can it be, reconcileable with justice that God, for his own good pleasure, and by his own eternal decree, should destine myriads to eternal burnings? Wherein lies their sin? In being depraved? So were they before they saw the light. In being born? Over that they had no control. In descending from Adam? Such was the ordinance of their Maker. Did the demerit lie in Adam's fall? He was made subject to vanity, and God not only foresaw but foredetermined his fall. How much more compatible with justice, with mercy, with the character of a God, to have punished Adam solely, or to have prevented his existence—to have left the work of creation undone—to have annihilated the race by destroying their progenitor, than thus to people the regions of torment with the countless myriads of his own children! O! into what do men like Calvin make the world! They depopulate the abode of the Divinity to fill the domain of Satan. How large a part of the universe do they convert into a Pandemonium! On earth nothing can be found to picture forth an idea of the horrors of hell. The Inquisition has been a cruel and a bloody theatre; the beautiful plains of France have been aforetime covered with scenes of massacre and woe; the rich and gold-bearing lands of Peru were deluged by Christians with the blood of thousands; but how petty all such scenes when compared with the terrors and the pains of the immeasurable regions of the reprobate! There is no dogma, however absurd, that we would not sooner receive than that the Lord and Father of this beautiful world would one day prove the fell tyrant and cruel tormentor of the greater part of his own offspring. Those who tell us so, we would reprove as the ignorant, it may be, but certain, libellers of the Deity. It is your infirmity, we would add. It is owing to the narrowness of your views, the contracting influence of a misguided education. We would take them to the brow of one of the flock-covered hills of our native land; we would point to the majestic sun, holding his gladdening way through the skies; we would bid them behold the countless myriads of beings that sport in his beams—the noble forest towering to heaven in its Maker's praise, gives a resting-place to the winged tribes, and echoing with their dulcet notes, affording a shelter to animals, both small and great, each enjoying its peculiar mode of existence; we would show them the valley covered over with corn, make them hearken to the song of the husbandman, and observe the flocks and herds peacefully cropping the verdure on the hills; and then ask them if the God of nature and the God of Calvin are the same. We would lead them to the sacred precincts of home, bid them mark their children's smile as they passed their threshold, their eagerness to share the envied kiss, the harmlessness and smiling innocence of their infant, the unwearied and tender benignity of its mother; we would admonish them to count up, if possible, the varied joys of home in one single day, to add days to days and years to years, and the happiness of one individual to that of another till all the rational creation was comprised; then we would direct them to the air they breathe, so full of living beings—the earth on which they tread, not a spot, though never so small, devoid of life—the waters replete with the works of God—and these we would tell them to add together, to sum up the amount of their happiness, and thus computing the joys of all that live, of whatever rank or name, in whatever element, and under whatever clime—and having observed, if observe they could, the vast and immeasurable amount, to say if the God of Nature and the God of Calvin are the same—if all nature does not cry aloud that God is good, his tender mercy is over all his works.

### WHAT THE UNITARIAN SEES IN CHRISTIANITY.

Every thing in Christianity breathes freedom, liberality, enlargement. I meet there, not a formal, rigid creed, binding on the intellect, through all ages, the mechanical, passive repetition of the same words, the same ideas; but I meet a few grand, all-comprehending truths, which are given to the soul, to be developed and applied by itself; given to it, as seed to the sower, to be cherished and expanded, by its own thought, love, and obedience, into more and more glorious fruits of wisdom and virtue. I see it every where inculcating an enlarged spirit of piety and philanthropy, leaving each of us to manifest this spirit according to the monitions of his individual conscience. I hear it every where calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites, through which it is chained, enfeebled, destroyed. I see it every where aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it every where aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation. I meet in Christianity only discoveries of a vast, bold, illimitable character; fitted and designed to give energy and expansion to the soul. By its doctrine of a Universal Father, it sweeps away all the barriers of sect, party, rank, and nation, in which men have labored to shut up their love; makes us members of an unbounded family; and establishes sympathies between man and the whole intelligent creation. In the character of Christ, it sets before us *moral perfection*, that greatest and most quickening miracle in human history, a purity which shows no stain or touch of the earth, an excellence unborrowed, unconfined, bearing no impress of any age or any nation, the very image of the Universal Father; and it encourages us, by assurances of God's merciful aid, to propose this enlarged, unsullied virtue, as the model and happiness of our moral nature. By the cross of Christ, it sets forth the spirit of self-sacrifice with an energy never known before, and, in thus crucifying selfishness, frees the mind from its worst chain. By Christ's resurrection, it links this short life with eternity, discovers to us in the fleeting present, the germ of an endless future, reveals to us the human mind ascending to other worlds, breathing a freer air, forming higher connexions, and summons us to a force of holy purpose becoming such a destination. To conclude, Christianity every where sets before us God in the character of infinitely free, rich, boundless Grace, in a clemency which is 'not overcome by evil, but overcomes evil with good;' and a more animating and ennobling truth, who of us can conceive? I have hardly glanced at what Christianity contains. But who does not see that it was sent from heaven, to call forth and exalt human nature, and that this is its great glory?'

### LOW IDEAS ATTACHED TO THE WORD, SALVATION.

Ask multitudes what is the chief evil from which Christ came to save them, and they will tell you, 'From hell, from penal fires, from future punishment.' Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which, as critics will tell you, does not occur once in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression,—this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself to animal lusts; which makes gain its god; which has capacities of boundless and ever-growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. *To save*, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience, and love. This was chiefly the salvation for which Christ shed his blood. For this the Holy Spirit is given; and to this all the truths of Christianity conspire.'—*Channing.*

### CHRIST'E CROSS THE GRAND MINISTRATION TO HOLINESS.

It was not meant, because Christ has died that men should roll the burden of their sin on him, and be at ease; but that, more than ever, they should struggle with it themselves. It was designed that the cross should lay a stronger bond upon the conscience, even than the law. When I look upon the cross, I cannot indulge, in sentimental or theologic strains of rapture, over reliefs and escapes; over the broken bonds of legal obligation; over a salvation wrought out *for* me, and not *in* me; over a purchased and claimed pardon—as if now all were easy—as if a commutation were made with justice—the debt paid—the debtor free—and there were nothing to do, but to rejoice and triumph. No; I should feel it to be base and ungenerous in me, thus to contemplate sufferings and agonies endured for my salvation. The cross is a most majestic and touching revelation of solemn and bounden duty. It makes the bond stronger, not weaker. It reveals a harder, not an easier way to be saved. That is to say, it sets up a stricter, not a looser law for the conscience. Every particle of evil in the heart is now a more lamentable and gloomy burden, than it ever was before. The cross sets a darker stamp upon the malignity of sin, than the table of the commandments, and it demands of us, in accents louder than Sinai's thunder, sympathetic agonies to be freed from sin.

The cross, is the grand ministration to human virtue. It is a language to all lonely and neglected, or slighted and persecuted virtue. Often do we stand in situations where that cross is our dearest example and friend. It is, perhaps, beneath the humble roof, where the great world passes us by, and neither sees nor knows us; where no one blazons our patience, our humility, cheerfulness and disinterestedness, to the multitude that is ever dazzled with outward splendor. There must we learn of him, who for us was a neglected wanderer, and had not even where to lay his head. There must we learn of him, who was meek and lowly in heart, and find rest unto our souls. There must we learn of him, who bowed that meek and lowly head upon the cross—dishonored before a passing multitude, honored before all ages. Or we stand, perhaps, beneath the perilous eye of observation—of an observation not friendly, but hostile and scornful. We stand up for our integrity: we stand for some despised and persecuted principle in religion, or morals, or science. And it is hard to bear opprobrium and injury for this;—hard, for the noblest testimony of our conscience, to bear the worst infliction of human displeasure. The dissenting physician, the dissenting philanthropist, the dissenting Christian, knows full well how hard it is. And there—keeping there our firm stand—must we look upon that cross, whereon hung one who was despised and rejected of men—the scorned of earth, the favored and beloved of heaven. That stand for conscience, kept firmly, humbly, meekly, we must learn, is not mean and low; it is the very grandeur of life; it is the magnificence of the world. It is a world of misconstruction, of injury, of persecution: that cross is lifted up to stay our fainting courage, to fix our wavering fidelity, to inspire us with meekness, patience, forgiveness of enemies, and trust in God.

*For the Register and Observer.*

### 'THE USE OF ORTHODOX TERMS.'

My attention has been directed to this subject in consequence of reading the following paragraph in a late Boston Recorder. The writer is noticing a work which has recently been published in Boston entitled 'Sacred paths; or Life in the prospect of Immortality.'

'Were the volume to be subjected to criticism, a task which no one loves to assume in relation to a book of devotion—it would be proper to advert to numerous errors of interpretation, and *a studied effort constantly apparent*, to approach as near as possible to the ground of orthodoxy, *by the use of Orthodox terms*, without touching it.'

Now, Messrs Editors, I have not seen the work referred to, and consequently am unable to say anything in relation to 'the studied effort constantly apparent,' which in this writer's opinion, might form a proper subject for criticism. But with reference to 'the use of Orthodox terms,' if you will grant me a little indulgence, I have a few remarks which I should like to offer. And, in the first place, I would inquire, What are we to understand by 'Orthodox terms?' Those which are contained in the scriptures, and which, when correctly interpreted, are not unobjectionable to us, but are entirely accordant with our views? or those which are not contained in the scriptures, for the very good reason that *the ideas are not there*, which such terms are used to express? If the former are intended, then I would ask, what right has any one denomination to appropriate to its own exclusive use, any part of the language of the Bible? If the latter are intended, then I must seriously doubt, whether by the use of such terms, any one has endeavored 'to approach the ground of Orthodoxy'—at least among Unitarians. We are perfectly willing that those who have been at the trouble *to invent them*, should enjoy an exclusive monopoly in using them. We put in no claim to such words as 'Trinity'—to such expressions as 'God the son'—nor to such ascriptions as are usually heard at the conclusion of 'Orthodox' prayers, 'To God, the Father, Son, and Holy Ghost.' We do not ever put in any claim to this term, 'Orthodox;' though if any regard be had to its signification, we should of course consider ourselves as entitled to it.

But I should like to know of some good reason, why we are to abandon the use of words and phrases that are *scriptural*, merely because some others, who may chance to interpret them differently from us, would fain deprive us of the privilege? There has been, I fear, too prevalent a disposition among Liberal Christians to pursue this course, and hence I have addressed you these remarks. Is it said that by the use of these terms, many would be led to a misapprehension of our views? I would suggest whether the same effect is not likely to follow by neglecting to use them? Is it not a fact, that our views are misapprehended in consequence of this neglect? Why is it, that the belief is so prevalent among those who have but a slight acquaintance with Unitarianism, that we reject the doctrines of Regeneration, of the Atonement, and others which might be mentioned? We certainly do not reject what the scriptures teach us upon those subjects. We believe those doctrines, as Christ and his apostles believed them. Whence, then, has arisen the contrary persuasion? Chiefly, I am inclined to think, from our avoiding the use of terms which they used. The impression produced upon the minds of many persons is—not merely that we differ from others in our interpretation of particular passages of scripture, but that we do not believe the scriptures themselves, so far as relates to these particular articles of faith. This impression it would seem to be the object of some to increase, and this is one of the methods which they would take to increase it. Whether a misapprehension of this nature, is not in all respects as bad as any which could arise from the use of such terms and expressions, I will leave you and your readers to judge. Is it objected then, that we should render ourselves—as in the present instance—obnoxious to the charge of a 'studied effort to approach as near as possible to the ground of Orthodoxy, without touching it?' I would merely reply, that our endeavor should be to stand upon the ground of *truth*, whether 'Orthodoxy' is upon that ground or not. Unitarians, I believe, have not given very frequent occasion for that charge, and I hope they never will be influenced by such a motive. The true course or us seems to be, to make use of the terms of the scriptures in what we believe to be the sense of the scriptures, and to take special pains *that this sense shall be understood.* I think that justice to ourselves requires this; and to the faith which we believe to have been 'once delivered to the saints.'

If these hints should be regarded as of any importance thy are at your service. Perhaps you may be disposed to add something more valuable of your own. A. D. W.

### A WORD TO THE IMPENITENT SINNER.

Carry forward your thoughts to that dark struggle with the powers of retribution, where every malignant and hateful passion will wage the fearful war against the soul; where habit, too, will have bound and shackled the soul with its chains of darkness; and its companions, fiends like itself, shall only urge it on to sin. When will the struggle cease? If sin cannot be resisted now, in this world of means, and motives, and mercies, how shall it be resisted *then?* When or how shall the miserable soul retrieve its steps? God only knows. To us it is not given. But we know that the retribution of a sinful soul is what we ought above all things to fear. For thus we are instructed. 'Fear not them that, after they have killed the body, have no more that they can do: but fear him who is able to destroy both soul and body in hell; yea, I say unto you, fear him.' We know not what it is; but we know that such terms and phrases as we read,—'the wrath to come; the worm that dieth not; the fire that is not quenched; the blackness of darkness; the fiery indignation:'—that these words not only import what is fearful, but were *intended* to inspire a salutary dread. We know not what it is; but we have heard of one who lifted up his eyes being in torment, and saw the regions of the blessed afar off, and cried and said, 'Father Abraham, have mercy on me! for I am tormented in this flame.' We know not what it is; but we know that the finger of inspiration has pointed awfully to that world of retribution. We know that inspired prophets and apostles, when the interposing veil has been, for a moment, drawn before them, have shuddered at the spectacle. We know that the Almighty himself has gathered and accumulated all the images of earthly distress and ruin, not to show the sinner what it is, but to warn him of what it may be—that he has spread over that world the deep shadows of his displeasure, leaving nothing to be seen, and everything to be dreaded! And thus has he taught the wicked what I would lay down, as the moral of these observations, that *it is not their wisdom to speculate, but to fear!*

*For the Register and Observer.*

### LABOR.

I heard a preacher some six months ago, utter these words; 'The law, and the order is, difficulty, struggle, progress.' I had heard the sentiment oft expressed before, but the conciseness of this sentence, the energy of its delivery, and the piercing eye of the speaker, fixed the words in my mind, and they ever since have spurred me on to exertion.

Difficulty, Struggle, Progress. In these three words we have the law of all growth. Nay, life itself is retained only on condition of labor. By labor the body lives and strengthens. And in accordance with this the Creator has filled the world with difficulties, that are to be overcome by physical labor. In the sweat of the brow man must eat his bread. The earth yields her fruits, her metals, her fuel, to labor alone. Nor can the treasures of the harvest or the mines, be used, when procured, until they have first been the subjects of much labor. Who does not, however, see that the triumphs of man's physical strength over the material world are the sources of much happiness and the means of health? Who will not bless God that there is bodily toil to be endured in life? Alas! how bitterly does he suffer who is called to duties which deprive him of that blessing, bodily labor.

By toil, the mind, too, grows. Without labor, the intellect perishes. And here, too, the Creator has met the wants of his creatures by surrounding us with difficulties to be conquered by intellectual exertions. The reward is richer here than in the triumphs of strength. How do the arts and commerce flourish through the aid of science. But not only the blessings are thus felt of mental labor, but, what is more to our purpose, the mind that labors is itself rewarded. What nobler joy is there than that felt when in searching for a truth, we cry, 'I have found it?'

There *is* a nobler joy, in struggling with and overcoming moral difficulties. The soul, too, has its life on condition of labor. And accordingly we have been surrounded by temptation. Every faculty, every sentiment, every propensity has been given to us liable to abuse. We are born with dispositions that uncontrolled will lead us to sin. But let us not reproach our Maker with these things nor make them an occasion of sloth. 'Temptation without and corruption within,' are given us that by overcoming them we may be the greater conquerors. I then acknowledge the path of virtue to be one of difficulty. I know it is a hard thing to overcome passion, to regulate appetite, to gain spiritual affections, to wean the heart from the world. But, my readers, so far from discouraging you, let this provoke you to exertion. 'Endure hardness, as good soldiers,' meet temptation, resist it, overcome it; great will be your reward. There is a joy in one's heart here as he finds himself conqueror, and the best of Heaven's blessings hereafter, are to him that overcometh. If, to obtain the crown of life, we must *overcome*, then there must be difficulty, trial, temptation first endured.

In the growth of the soul, as of the body and mind, 'the law and the order is: difficulty, struggle, progress.' E. N. P.

*For the Register and Observer.*

### THE ADVANTAGE OF DIFFICULTIES.

(Extracted from a Lecture delivered to a Juvenile Lyceum in C—.)

* * * * I will suppose that all of you are sincere and earnest lovers of knowledge—that you are willing to spend some effort to obtain it. But I know that young folks often find it to be not a very easy thing to learn. They find difficulties. They get discouraged. They throw down their books in despair at the hard lessons they meet with. Now let me ask you if this is wise? Is this the way *they* did, who have afterwards become great men? Was there ever a great man who did not resolutely strive to overcome the obstacles that beset his early path? I could tell you of men, who, in their youth conquered difficulties greater than fall to the lot of most boys—as great as are likely to fall to the lot of the least favored among *you*. How did they do it?

Some of you have heard, I doubt not, of Dr. Nathaniel Bowditch, the great mathematician. There were some points in his character which are well worthy to be remembered. His patience and perseverance under difficulties were great. He had to struggle and contend against circumstances that would have discouraged any one who had not a deep love, an earnest longing for the treasures of knowledge. At the age of ten years, he was taken into a store as an apprentice. In this store, 'there was a long counter, at one end of which Nathaniel had his little desk, and here, when not engaged with customers, he used to read and write. He always kept a slate by his side; and when not occupied by the duties of the shop, he was busied with his favorite pursuit of arithmetic. In the warm weather of summer, when there was little business, and the heat was uncomfortable, he was frequently seen by the neighbors with his slate resting upon the half-door of the shop, always employed, instead of playing or idleing, as is too frequently the case with boys in similar circumstances. Even on the great holidays, he did not leave his studies for the purpose of going to see the parade, but remained in the shop, laboring to improve himself; or if the shop was closed, he was in his little garret room, at his employer's house. Many long winter evenings he passed in a similar manner, at his master's house, by the kitchen fire.' And while here, we are told further by his biographer, 'he did not become morose nor ill-natured, but frequently, when the servant girl wished to go to see her parents, who lived a mile or two off, he took her place by the side of the cradle of his master's child, and rocked it gently with his foot, while busily occupied at his books.'

From this beginning he proceeded, as you would naturally suppose, in his course of learning; 'but he was not satisfied with merely studying what others did.' He put to exercise the knowledge he was acquiring. 'He made several dials and curious instruments for measuring the weather, &c. He likewise, at the age of fourteen years, made an almanac, so accurately and minutely finished, that it might have been published. Whilst engaged upon this, he was more than usually laborious. The first rays of the morning found him at his labor, and he sat up, with his rushlight, late at night. He was just fourteen years of age when he finished it. It is now in existence, and in his library. This library consists of more than two thousand books, which, during his life, he had collected. Yet,' adds his son who wrote the biography from which I am copying, 'to my mind, the little Almanac is the most valuable book of the whole, because it was the first evidence he gave of his perseverance.'

In addition to this deep love of learning and untiring perseverance, he possessed other valuable qualities, which you would do well to cultivate in your characters. 'He was modest and retiring, yet always ready for acts of kindness. His love of truth had been given him by his mother; and since her death, he had loved it still more. It was to him a bright light, as it were, to guide him..... His motto was, *'he would do what he thought to be right, and not obey the dictates of any man.'*

By this course he rose from a poor boy, to become the most learned man of this country, if not of the world, in the science of mathematics, or arithmetic. He became known, and respected, by the learned in all countries. And he was *worthy* of respect. You perceive that he was not privileged to go to school much in his boyhood. His means of knowledge were not placed in his way by kind friends, and high schools, and colleges. He seized the means within his reach. He compelled every thing

around him to pay tribute to his love of knowledge. He used every moment of leisure—no time was wasted in idleness. The early hours of morning, the quiet evening time, were occupied in the cultivation of his mind. In one word, he battled manfully with opposing circumstances, and resolutely went forward, without teachers, with comparatively little aid from others. He went onward and upward, steadily, patiently, in the invincible strength of his earnest longings. And he conquered, gloriously.

And now I would ask, my young friends, was not he a greater, a nobler man, for thus perseveringly cultivating the powers of his mind, for thus heroically contending with the difficulties of his lot? I consider the trials he had to encounter, the difficulties that so thickly beset his path and so strongly tempted him to discouragument and a forgetfulness of his high aims, as among the most favorable circumstances in his whole history, as exerting the strongest influence in making him what he was. Every difficulty set his mind vigorously to work to overcome it; and every conflict with difficulty made him stronger and better able to contend with the next. It is with the mind, as with the body,—exercise makes it more vigorous, more capable of exertion. Though occasional rest may be necessary for the mind, as well as for the body, yet no mind can be strong, and well educated, without having labored hard. I would not wish that the schoolboy's tasks were made easier; I fear that they will be made too easy—that they will be made so simple as seemingly to leave almost nothing for the learner to do. But I would have you remember, that knowledge is of but little use to you unless you have worked it out yourself. Would you have science poured into you, as water is poured into a bottle? It cannot be done. You must not think that books can be used as *tunnels*, through which, with no exertion on your part, the riches of knowledge may be put into your minds. They must rather be considered as mines of wealth, in which you will have to dig, yes, and dig hard too, if you would find the precious gold and diamonds of knowledge that lie buried there. You can no more reasonably expect to reap the fruits of knowledge without labor, than the farmer can expect to reap rich crops from his land without industrious cultivation. What would you think of the wisdom of that man, who, having a rich farm, should content himself with indolently gathering such crops as might chance to grow without his care? Sure am I, that he would not be more deserving of pity, than would the boy, who should lazily waste his precious time in repining over the difficulties he might meet in his lessons. Arouse, then, and shake off this slothful feeling,—if you wish to be men! * * * *

As I said before, if you wish that the faculties of your mind should be strong, exercise them. They will not be strengthened by too much rest. Remember, it is not rest that makes them vigorous—it is action. If you wished to become a swift runner, would you lie down every day, all day long, under a shady tree, or on a soft feather bed, to gain the necessary strength? No! you would know better. You would bestir yourself to action. You would run. You would leap. You would jump about, you would try to put into active exercise every muscle of your limbs. This would give them strength and activity, and qualify you for the task.

And now, what is the use of all this labor for knowledge? What need of putting ourselves to all this ado? Though many kinds of knowledge may be of great service, in the acquisition of wealth, and even necessary in the comfortable procurement of the conveniences of life, yet this is not the only nor the principal reason why men wish for it—at least it is not the chief reason why we *should* wish for it. Many love knowledge for its own sake; others for the sources of pleasure it opens to them. But this is not the highest use of knowledge. What then is the most worthy object to be kept in view, as an inducement to learn? What motive should, more than all others, urge us to labor, to dig untiringly for the precious things that lie down, down, deep in the inexhaustible mine of knowledge? It is, that we may be brought to a nearer acquaintance with and love of *Him*, who has given us the power to know, and has spread around, beneath, above us, so many objects, the contemplation of which is suited to enlarge, ennoble and exalt our minds, and fill our hearts with happiness. It is, that we may be able to see more clearly his greatness and goodness, and thus be filled with love and reverence of Him. It is, that we may be made holier and better, and consequently happier, by it. Let such be its effect on us, and we shall not regret the labor, however great it may be, that we have spent in its acquisition. M. P.


# CHRISTIAN REGISTER.

BOSTON, MARCH 27, 1841.


### THE SPIRIT OF DEVOTION TO BE NOURISHED IN THE DAYS OF HAPPINESS.

The devout and benevolent Fenelon has a remark in one of his writings, upon the selfishness of seeking God, when we have nothing else to turn to. The observation is one of which we are too often reminded in our intercourse with society. It is apparent, on every hand, that sorrow makes more converts than gladness; and this, in all likelihood, is one principal reason, for which afflictions enter so largely into the life and discipline of man. Chastened and depressed by the heavy hand of adversity, careless of human sympathies and hopeless of human aid, men turn at length to Him, whom, while 'His hand was over them for good,' they had almost forgotten, and to whom they now have recourse in their hour of darkness, only because they have no other refuge in the world. All impulses, indeed, are to be valued, which lead us to God; but they differ greatly in their degrees of relative goodness; and those which have been mentioned are obviously of an inferior kind. A piety emanating from gratitude in happiness, will be most likely to sustain us, when that happiness is blighted; but the piety which grows out of hopelessness of human aid, will often be found, upon a return of good fortune, to relapse back again from God to the world. Happy he, whose devout sentiments had their beginning in his early and happy days, when, in the midst of his youthful joys and hopes, he remembered his Creator. Such an one's devotional frame is no new state of mind, induced by the occasion, and with the occasion to pass away; but a *habit* of thought and feeling—a sort of second nature; and being such, it will be steady and lasting.

### PLENARY INSPIRATION.

Nothing is ever gained, in the long run, by claiming more for any cause than truth warrants. Religion suffers, and will suffer more and more as society advances in intelligence, from the attempts, so strenuously persevered in by a class of theologians, to persuade the people that our Sacred Scriptures were, every word and syllable of them, dictated to those who wrote them, by the Spirit of God. That the authors of the Bible were inspired men we believe to be true; that this holy book contains the revelations of our common Father in heaven to his children is a position which can be maintained; but the doctrine of *plenary* inspiration, the theory of those who say that all the *language* of the sacred volume, from Genesis to the Apocalypse, was suggested and authorized by the unerring wisdom of God himself,—this is utterly without proof; and whoever undertakes to defend it, not only exposes himself to the mortification of defeat, but does that which cannot fail to produce feelings, in the minds of many, adverse to the whole subject of revealed religion. Take, for example, a class of intelligent pupils in one of our Sunday Schools; teach them that every word within the covers of their Bible was dictated by the Holy Ghost; they may assent to it for a while, merely because you say it; but how will it be afterward? Arrived at mature years, they go to the Scriptures expecting, of course, to find them totally unlike all other compositions—to meet with nothing obscure, no contradictions even of the most trivial sort, nothing which is not fraught with indications of divine wisdom and purity, nothing, in short, but such language as it seems befitting that the Holy Spirit of God should use. What is the natural, the inevitable consequence? Are these expectations realized? Certainly not, if they read with common sense and reason. The result is, disappointment, perplexity, skepticism. They are confounded, and seek relief in doubt and hesitation, respecting the character they have heard assigned to these writings. Is it not high time for all theologians and religious teachers to adopt a different course? Why will they longer insist upon what nine out of ten among intelligent and attentive readers of the Sacred Scriptures must perceive at once to be unfounded in truth? Let them, while they seriously maintain and diligently inculcate their faith in the great principles, the glorious discoveries, the invaluable instructions of the Bible, abandon forthwith their present groundless theory about the *plenary* inspiration of the writings, it contains, *as* writings. It is the truth, the wisdom in which the Scriptures abound, that is divine; not the language in which it is conveyed. Our sense of the inestimable value of that wisdom and truth we should in vain attempt to express; in reverence for the book that contains the revelations of them, we yield to none; it is because we deem this volume above all price and wish all so to regard it, that we desire to have its true character and claims understood—that we look with anxious concern on those modes of representing it, especially to the young, which, by giving false views of its *letter*, hinder the designed efficacy of its *spirit*, which is the power of God and the wisdom of God unto salvation.

### JUSTIFICATION BY FAITH.

We have just been reading an English pamphlet, that contains a paragraph on this subject, which seems to us worth quoting. Our more intelligent readers hardly need be told, that the majority of Christians, at the present day, attach to the words, 'Justification by Faith,' a meaning very unlike that which belonged to them either in the primitive age of the Gospel or in the early days of the Protestant Reformation. To others, however, the passage which follows, may be suggestive of trains of thought somewhat new and useful.

'The principle of the Protestant reformation had nothing to do with creeds. It was religious rather than theological. The famous Justification by Faith of Luther and his co-reformers was originally, like Paul's Justification by Faith, a conviction rather than a dogma, a moral impulse rather than an opinion; an expression of the directness, freedom, and spirituality of man's relations to God, apart from all ritual conditions or priestly meditation. With Paul; it was the antithesis of justification by the Levitical ceremonial; with Luther, it was the antithesis of justification by penances, masses and indulgencies. And a grand idea it was, that of Justification by Faith alone, while it remained an idea, before it got hardened and formalised into a dogma;—it was a grand idea, worthy of the mighty Sixteenth Century that gave it being. When priests and monks had taken to sell salvation on slips of paper or parchment; when Heaven, Salvation, the Grace of God in Christ, were made marketable commodities, priced and ticketed, bought and sold; it was time for the Spirit of God that is in man to awake, and speak out, and protest against the hierarchy of Scribes and Pharisees, hypocrites, that came between man and his Maker with traditions making void the law of God and to preach again the old Gospel that we are all children of God by faith; that the relation of man to God is free, direct, spiritual, individual; that we are justified by faith; that individual belief in God, trust in God, the turning of the heart and soul to love and serve the One everlasting God is the thing that justifies a man, puts him right with God and heaven.—This was the spirit and power of the Lutheran protest against Rome. It was not creed against creed, nor creed against priesthood. It was not creed at all, in its beginnings: it was reality against formalism, the prophet against the priest, the spirit of religion and humanity against priestly and ecclesiastical conventionalisms. The main spring, the great moving power of the Lutheran reformation, lay in a moral impulse, a seeking of God and heaven for oneself without priestly aid or hinderance—of which impulse 'Justification by Faith' was the verbal expression and embodiment.

Yet this did not last long. This very Justification by Faith, after bursting the material forms of a ritual and priestly Church, and giving the spirit of religion a brief breathing-time, itself got hardened and materialised into a form as formal as any of those which it had broken. Men made a creed of it; and they spoiled it. They turned faith into opinion, defined opinion by creeds, hedged round creeds by anathemas—and there was the world as far as ever from the real Justification by Faith. Once a living, burning conviction, an eternal moral truth as old as the creation,—(for man *is* justified by faith—his convictions, his spiritual reliances, are his strength, his moral safety or salvation, put him right and keep him right with God and the universe,)—once an eternal truth, indicative of that profoundest and grandest of spiritual relations which connects man with God—and now artificialised and falsified, a dry, husky technicality, which cannot be named but our thoughts immediately run to Church-of-England homilies and Calvinistic commentaries on the Epistle to the Galatians,—this is the history of Justification by Faith, as it is of all other great moral ideas that theologians have taken into their care and keeping. The whole conception of faith, justification, salvation, is spoiled by technicality; falsified through and through. Instead of faith—living, saving faith—a faith consisting of moral convictions—a faith of the heart in truth and right; we have got *opinions* (about such things as Election, the Trinity, and the imputed righteousness and vicarious atonement of Christ), which, true or false, never *saved* any man, have no saving power about them—but lie dead and cold on the surface of the mind, without touching the springs of thought and affection, leaving character neither better nor worse than if they were not there; theologians have made salvation itself a technicality, a thing contingent upon another technicality—the right interpretation of the words of an ancient book: and they have made orthodoxy—which once meant rightness of thought, right-mindedness, moral and mental uprightness—to mean *being on the right side*, that is, on *their* side, in a question of biblical interpretation; a thing perfectly compatible with ignorance the most gross, prejudice the most dense, and bigotry the most intolerant and sour. They have an artificial salvation, an artificial faith, an artificial orthodoxy. All the grandest and profoundest of moral ideas they have cramped up in stiff mechanical forms, till the whole truth and significance of them are gone; and there they lie in the mind—rather, *upon* the mind—an extraneous, unassimilated dead weight, cut off from all connexion with the great life-circulation of thought and emotion.'

### VALUE OF OBJECTIONS.

Much of the skepticism that prevails arises from the want of that knowledge and skill which are requisite in the weighing of evidence. Not a few seem incapable of perceiving when a historical fact, or a proposition of any kind depending on moral proof, *is* established. They appear not to be aware, that in questions of this sort there will always be much to be said *against* as well as *for* the truth; and from ignorance or inexperience in respect to such subjects, their minds are thrown into a state of doubt and suspense without any just occasion. In particular, they do not understand the proper logical value of *objections*. They suppose that every objection must be fatal which cannot be directly and fully answered, whatever positive evidence there may be for the truth opposed. But this is a great mistake; as they will soon find, if they apply this false principle to matters of undoubted history and universally acknowledged fact. Indeed, what truth is there depending on moral proof, against which an ingenious reasoner may not urge objections? Some of our readers may remember an ironical attempt, by Dr Whately, to prove that the achievements recorded of Napoleon, and even the existence of such a man, were wholly incredible. It was our impression at the time of reading it, and we are scarcely inclined to abandon the feeling now, that his objections to the most notorious occurrences of modern days, are more plausible and more weighty than those commonly used by infidels against Christianity. We would recommend the perusal of that acute performance, as a sovereign remedy for skepticism arising from the defect of judgment to which we have alluded. Men should learn to discriminate between objections to the fact or the truth itself sought to be proved, and objections to the evidence by which it is established. The former class may always be found in abundance, on all moral questions; but they will not have much weight with a sound and skilful reasoner, *provided the positive evidence be clear and ample*. This we know to be the case with Christianity; and therefore we look upon skepticism respecting it as altogether unreasonable.

### RELUCTANCE TO HEAR AND EXAMINE.

Bishop Smallridge was once urged by Whiston to write a work in recommendation of a fair and impartial examination of the state of opinion in the early ages of the Christian Church. On this, he exclaimed with great emotion, 'Mr. Whiston, *I dare not examine, I dare not examine*—for if I should examine and find that you are in the right, then the Church has been in an errror so many hundred years.' We were forcibly reminded of this anecdote by what was related to us, last week, respecting a good orthodox lady of our city. One of her friends, about going to hear a lecture on the Atonement by Rev. Mr Gannett, said to her, 'Mrs ——, will you accompany me?' 'Oh no, no—I am afraid to go—for if I do, I know he will convert me.'

How many are in much the same bondage to fear, we do not venture to guess. That the number is not small all know. Persons are to be met with every day, who live in a sort of holy dread of whatever differs from their own way of thinking on religious subjects. They are kept from all inquiry, by the same consideration that influenced Bishop Smallridge and the good lady, lest they should find to be truth what they had been accustomed to regard as error. How unworthily do such persons demean themselves! Their conduct shows not only that they are swayed more by feeling than reason, but that they cherish suspicions as to whether all is right in their system of belief. There is involved in it a tacit admission that their creed is unsupported by adequate evidence. Surely, this, of itself, ought to prompt a sincere lover of truth to a full, fair, and fearless examination.

*For the Register and Observer.*

### 'PICTORIAL HISTORY OF PALESTINE.'

This is the title of a splended work, now publishing in numbers, in London. In the first chapter, the learned author, on naming 'the sources of information' in the department of Natural History, has the following remarks. 'The praise of producing the very best work which the English language possesses on the general subject is due to an American, Dr THADDEUS MASON HARRIS, whose very able work, *The Natural History of the Bible*, has become no less popular in this country, than in the United States. The great merit of this book is the clear and satisfactory manner in which it condenses the large masses of facts and reasonings which had gradually accumulated on the various subjects on which it treats, and in the judgment with which conflicting alternatives are balanced, and a position chosen. The judicious author, having the results of all previous inquiry before him, could not fail to make a better book than any of his predecessors. He has condensed their merits, but has not entirely escaped their defects, which we have already described as arising from a want of sufficient inquiry into the actual zoology and botany of Palestine.'

The intimation of this writer of the *popularity* of the work in America, is the taking for granted what has not proved so. Of the publication *here* not so many copies had been sold as would disburden a short shelf, when the whole edition became a holocaust to the relief of American patronage, by the fire in Court-Street, in which the book store of the publishers was consumed. So that now, copies are as rare as books of the fifteenth century; and the work is known by very few individuals.

A copy, soon after the printing here, having been sent to England to the Rev T. H. Horne, author of the celebrated work entitled *An Introduction to the study of the Sacred Scriptures*, by his recommendation it was published in London, and, in little more than five years, passed through four large editions. So that the old adage is yet true, 'A prophet is not without honor, save in his own country.'

[From our correspondent in Paris.]

### THE COUNT OF PARIS—PEACE SOCIETIES.

*Paris, Nov. 3d, 1840.*

Messrs Editors,—To live in this city is to be subjected every hour to the beating of drums and the parading of soldiers. Paris seems like a military station; and, dwell where you may in it, you must hear through every hour of the night the tread of an armed force. As Charles X lost his throne by having but 15,000 troops to fight for him, Louis Philippe means to keep his by having 60,000 always on duty. About every tenth man you meet is dressed in military uniform. The idea of every citizen's taking care of himself, as in our country, is never dreamed of. Physical force here must do what moral principle and public opinion do in the United States. To show how indellibly fixed this truth is in the minds of the people, I have only to translate a paragraph which appears in this morning's paper (*Journal des Debats*). The young Count of Paris, son of the Duke of Orleans, and, after his father, heir to the throne of France, has had a sword presented to him by the Municipal Council of the Seine (city of Paris); of which the following is a description:—'The material is simply of gold and of iron. Three very beautiful stones,—a Sapphire, a Diamond and a Ruby,—shine in the handle. The sheath of the weapon represents the young Count in his cradle, which is none other than the celebrated little boat, so long hid in the closets of the city. In the following simple and touching description one can read all the hopes of a mother. '*Dieu te conduira*—(God will protect thee)—and upon the other side, *Dieu protege la France* (God protects France). Two very beautiful and expressive figures are stationed near the cradle. The one represents the city of Paris; the other, France; the Mother and the Teacher; the present and the future. The bow of the sword-hilt is composed of a winged dragon, around which a serpent is entwined. The two sides of the handle or hilt are of iron with a net-work of ornaments of gold in relief, which produces the most brilliant effect; and there also are found two symbols most exquisitely wrought,—Strength and Justice,—the two elements of Power. The pommel is surmounted by the crown of the young Prince, sustained by four admirable small figures, all in massive gold, and of such extraordinary finish and delicacy that it is impossible to arrive at a higher degree of perfection. The blade of the sword is enriched with splendid incrustations of gold in relief. Upon one side appears War,—an allegorical composition of forty figures extremely small in reality, but so made as to appear five times larger; and surrounded by this inscription,—*To the Count of Paris; from his native city*. This is a statement of the material fact. On the other side can be read the *motive* which dictated it. *The city has given it to you that with it you may serve the country.* The scabbard of the sword is of steel,—a single piece drilled without seam or soldering—such as has never before been seen; and all the work is in relief and embossed. It is impossible to recount all the beautiful ornaments which are there to be seen,—the flowers—the fruits—the Warriors—the Genii—the fantasies of all kinds in the most elegant and imposing style; so bewildering in their beauty that it was with difficulty we were able to distinguish two allegorical figures placed near the hilt. The hilt itself is formed of Genii sustaining a crown upon which is engraved the word *Country*. The locket of the scabbard, and its end, are also in massive gold, encrusted with enamels, and the figure of the Prince is found in enamels upon a blue ground.—The whole is enclosed, and offered in a magnificent box, simple but beautiful, with a lock and handles of silver gilt. One thing here it may be necessary to remark, that all these ornaments do not in the slightest degree prevent its being a sword fitted for service. The whole was designed by M. Klagman, a young sculptor of full talent, who has surpassed himself on this occasion.'

This then is the gift of Paris to an infant in his cradle! Could the hearty followers of the 'Prince of Peace' make *such* an offering? Had they presented the Charter of 1830, or the 'Code' of civil law, or a golden crucifix, or the Holy Bible, they might have reminded us of the Magi at Bethlehem; but, to present the emblem of carnage and death, of hostility and revenge, shocks every elevated sensibility of the heart. What is the first impression which this child must receive from such a gift, attended with its warlike injunction? His young ambition will ask to wear a boy's sword as preparation for the destined use of his city's gift. His heart will burn for an occasion when he can redeem the pledge which is implied in its acceptance. He has not yet been baptised; unless this may be considered his baptism of blood. How emphatically the genius of the French people proclaims itself in this act of its Capital! It says to their future King—we wish your education from your cradle may be for *War*—we have given you this emblem of slaughter, that you may early know that we expect it to be returned to us in the form of battle and destruction. What must be the sensations of a Christian Mother's heart, as she sits and watches her sleeping infant, to know that she is training up a son, whose first aim, and highest glory will be to mingle in deadly combat with his fellow men, and who, with the ambition to do justice to his countrymen's expectations, may rush into the thickest fight, with this costly sword in his hand, that he may bear back to his native city the blood of his enemies on its blade? It makes one shudder to think of this apprenticeship to the business of revenge and death.

The reflections, which every humble follower of Christ must make on such a transaction, need not here be pursued. The gift is full of meaning to a Frenchman. This people love war. They are already tired of peace; and multitudes of them every evening march through the streets shouting the *Marseillaise*. Military glory is, with them, the highest earthly good. The lower classes seem incapable of any loftier aspirations; for the infidelity and atheism which entered through the head of society in the time of Voltaire, are now going out at its feet. The just and holy principles of Peace Societies have much advanced with such men as the King, M. Guizot, Baron De Gerando &c. To settle questions by arbitration is allowed to be the most equitable and humane; and last Sunday I heard one of the most popular of the Protestant French preachers utter a most eloquent and apostolic denunciation against war in all its forms. God grant that our country may never become enamored of military glory; but, on the contrary, may her conduct echo through the world the song of the angels,—'*Glory to God in the highest—on earth Peace—good will to men.*' C. B.

### RECENT PUBLICATIONS.

Scenes in a Vestry: being an account of the late controversy in the South Parish Congregational Church in Augusta, Maine. Reported by D. C. Weston, Esq. pp. 228.

This singular book adds another to the many examples already exposed of the presumption and intolerance of pretended orthodoxy. It will be read with mingled satisfaction and disgust by the friends of religious liberty and Christian charity. It seems, that within this Congregational Church in Augusta, originally established on liberal principles, the Pastor (Mr Tappan) with some of the members of his church determined to set their face against the amusement of dancing. They passed a resolution, 'that it was the duty of church members to refrain from that amusement;' and a committee was appointed, of whom the brother of the Pastor was one, 'to whom the subject matter of parental duty, so far as Christian parents and the amusement of dancing is involved' was committed. In the Report presented by this Committee, adopted by a majority, and strenuously opposed by a minority of the church, dancing of all kinds, public and private, by children as well as adults, was understood to be censured, and as far as might be prohibited. But 'it so happened, that there was a sewing society called 'the Winter Circle,' composed of Misses *between the ages of ten and fifteen*, that met once a fortnight for the purpose of plying their needles for some benevolent object in the afternoon, and of spending the evening in play, among which, dancing was included.' This society, soon after the acceptance of this Report, met in regular course at the house of Hon. Judge Weston, whose lady had been for thirty years an exemplary member of the church, and highly respected for eminent piety and moral worth. Of Judge Weston's character and public estimation, both in his personal and official relations, as a member of the same church, as a citizen, or private individual, it is needless to speak. Now it was at the house of this gentleman, that this little sewing circle met, and was allowed to dance as usual, a daughter of the family playing for them on the piano.

For this offence, viz., permitting some of her neighbor's children to dance at her house, was Mrs Weston, older than many of her judges, and a worthy member of the church before some of them were born, called to answer. She was previously visited, more than once, by her accuser, the author of the Report against dancing; and to the charge alleged against her, she offered to the church a statement, which, as it furnishes a beautiful example of meekness and gentleness, under insult and injury, of sound judgment and modest independence in the maintenance of her Christian liberty, we shall present at length to our readers.

### MRS WESTON'S STATEMENT.

'*To the South Parish Church in Augusta.*

The subscriber, a member of the church, against whom Deacon Tappan has preferred a complaint, makes the following statement of facts.

Some time in March last, she saw a young lady who belonged to the 'Winter Circle' which was to meet at the house of the subscriber according to a previous understanding. She said to her, 'you may come here next time,' and added, 'you may dance as much as you please.' She understands what passed on that occasion reached the ear of her accuser, through a member of his family who happened to be present.

On the evening of the 28th ult., her accuser called upon her, in the absence of her husband, and the matter was fully discussed, as she thought in a friendly way, for more than two hours. Presuming there was an end of the affair, she was surprised, the following evening, at a second visit from him and Mr Kilburn, her husband still remaining from home. On one, or both of these occasions, her accuser declared himself aggrieved at the remark complained of, and also that she had invited young people to her house for the purpose of dancing, so soon after the acceptance of the late Report. The subscriber told him she did not invite them for the purpose of dancing, nor to show the majority of the church, that she disregarded their feelings; that so far as it had caused grief to him or to others, she regretted it, but that she must be governed by her own sense of duty and propriety. She reiterated again and again, how sorry she was to have wounded his feelings, but that he had no right to be grieved, as she had not departed from her usual course. She stated to him, that it was not a party, invited for the purpose of dancing, but a society met to work in the afternoon for some benevolent object, and to spend the evening in sports and plays, at which time they are usually joined by some of their mates of the other sex; that dancing was not the object of the meeting but merely incidental to it. She told him, she was not conscious of having done any thing wrong, but that if she had, she hoped she should be led to see it; that there would probably be but little more dancing until next winter, and we might not live until that time.

But still her accuser insisted, to use his own language, that she should say, that 'she was sorry and would not do so again.' To accede to these demands, was of course, with her views, impossible.

How far his statements to the church conform to these facts, they will judge. He has accused her, after her strong asseverations to the contrary, of 'manifesting an utter disregard to the feelings and views of those fellow members of the same communion, who had recently expressed their disapproval of such amusements.' How far, after what passed, a gentleman and a Christian could use such language, it is not easy for her to comprehend.

Having made the foregoing statements, she deems it her duty to protest, that in so doing, she does not submit to the jurisdiction of the church in this matter. She has agreed to be governed by their discipline, only so far as they shall be guided by the word of God. That Holy Book, she has long esteemed it both a duty and a privilege, to study with prayerful attention. She has been unable to find any thing there, which forbids, either in direct terms, or by fair implication, children or others to move their limbs responsive to music. Nor was any such prohibition perceived by her parents, or by their parents, whose praise is in the churches, and who had too much reverence for the word of God, which was in their estimation the pearl of great price, to tolerate any thing, which could appear doubtful, when weighed in the balances of the sanctuary. She has the best reason to believe, that they regarded dancing as an innocent amusement. Such also was the opinion of the former pastor of this church, who officiated when she became one of its members.

She understands, that twenty-five members of this church have recently discovered, that this amusement is sinful; and that this is a fair deduction from the word of God. They have published to the world their opinion, and the authority upon which it is founded. She has examined it with care; and the result to which they have arrived does not commend itself to her judgment, or to her conscience. It was not so understood by the excellent of the earth, who have gone before us. What they could not see, and what she cannot see, she does not deem it her duty to recognize, at the bidding of those who declare that it has been disclosed to them. Let who will require it, she dares not call evil good, and good evil, in opposition to the moral discernment and light, which God has given her; and she understands that a woe is denounced in scripture upon those who presume to do so.

She has hitherto been happy in believing, that the path of duty was clearly pointed out; that the way of salvation, which had been prepared by the son of God and his holy apostles, had been made so straight and plain, that a way faring man, though a fool, should not err therein; and that this could not depend upon the fluctuating opinions of the day. She is aware, that there is a fashion in dress and in manners; but she does not admit that there is properly a fashion in morals or in religion. That she had thought, that in these the inquiry ought to be for the good old paths, and that she is fearful that new paths and new lights, may lead her astray.

In conclusion, she again protests against the jurisdiction of the church in this matter.

She appeals from the judgment of fallible man to the law and to the testimony. She appeals to the searcher of hearts, and to the final Judge of quick and dead before whom we must all appear.

If a majority of the church have such feel-

ings towards her, in consequence of her opinions of some recreations differing from theirs, that they cannot allow her to sit with them at the table of their common Lord, she can only say she forgives them, and that it is her sincere prayer, that the 'Master of the feast' may forgive them also.

PAULINA B. WESTON.'

Augusta, May 6th, 1840.

At a meeting of the church, which followed this communication, Judge Weston himself condescended to explain and defend the course, which as a husband and father, a free citizen and householder he had sanctioned within his own house; and concluded an eloquent address, to his Pastor and brother as follows:

'In matters of faith and conscience, the right of private judgment is the very corner stone of Protestantism. If this is denied to us, it matters little from whom the inhibition comes, whether from the church of Rome, or from any other church, who demand equal submission to what they may be pleased to require, notwithstanding the protestations of others. To these demands, we can never yield. It would be abandoning at once both the citadel of Protestantism and of Christian liberty. I have long regarded it as cause of deep gratitude to Almighty God, that we have in our hands, in a language that we can understand, the revelation of His will from heaven, and that in reading and meditating upon it, there is none to molest or make us afraid. The protection of the civil law is thrown around us. It no longer lends its aid to religious persecutions. The experience, which mankind have derived from the excesses of the past, will prevent a return of those scenes, until the light of history is first extinguished.

You are men too fearless and determined to pause in the career, upon which you have entered. I understand mankind too well to expect it. All the indications, which have been presented to my eye and my ear, are of a different character. Whatever may be your right, you have a majority numerically, which gives you the power to determine as you please. We are perfectly aware that our connection with you cannot be continued. You will consider whether it may not be best, that we part in peace. But I now admonish you, that if you attempt to throw a stigma upon the accused, because she would not belie her conscience and submit to your dictation, we shall extract its sting by appealing to the tribunal of public opinion, a course at least as much to be deprecated by you as by us.'

In the result, the parties, though they had themselves previously withdrawn, and united themselves to another communion, were dismissed from the church, who resolved, that the oversight and relationship of this church toward Hon. Nathan Weston and Paulina B. Weston do cease.

This step was followed by a dismission in similar terms of D. C. Weston, the son of Judge Weston, and compiler of the work before us, and the meeting, at which this sentence of excommunication was pronounced was closed by the Pastor with a prayer commencing as follows:

O God! We have this evening been engaged in very serious, solemn, and important business; and those who have taken part in the proceedings, have acted conscientiously. We have been CUTTING OFF FROM THE CHURCH OF CHRIST, one of its members; and if WHAT WE HAVE DONE ON EARTH SHALL BE RATIFIED IN HEAVEN, how critical is the condition of the individual concerned! &c. &c.

We abstain from any comments on transactions like these. They speak for themselves. We can only wonder at the effrontery, to say nothing of the unchristian intolerance, with which ministers and churches undertake to regulate the affairs of families or individuals; while we honor the meekness, dignity, and independence, with which such usurpation has been resisted. The evil in this as in like examples, rests by a righteous retribution upon its arrogant and presumptuous authors.

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Eighth Annual Report of the Trustees of the State Lunatic Hospital at Worcester. December 1840. p. 100.

Twenty-third annual Report of the Physician and Superintendent of the McLean Asylum for the Insane, to the Trustees of the Massachusetts General Hospital. Jan. 1. 1841.

These two institutions, the one established by the liberality of the Commonwealth, the other by private munificence, we number with the most valuable institutions of the land. There is no enterprise of philanthropy more interesting, on one whose objects have been pursued with more intelligence and success than the relief of the Insane. The Reports, which from year to year have been presented, exhibit the most gratifying results. Those of the past year, before us, fully confirm the encouraging views of preceding Reports.

Indeed, a most surprising revolution has taken place in the treatment of this unfortunate class of sufferers. Within the remembrance of most of us, it was thought that human skill and Christian sympathy could do but little. 'The great object,' to adopt the language of the Report of the Trustees of the State Asylum—'was to protect the community from those, who were thought to be possessed, and confinement in darkness, dungeons and caves, away from the pleasant light of heaven, the beauty of earth, and the cheerful face of man,—with terrors, blows, and chains, were the means employed in those days of error and superstition. But more enlightened views have dispelled these illusions, and a derangement of the intellectual functions is now regarded as disease, involving indeed the higher faculties of man, but susceptible of successful treatment by means in delightful accordance with the benevolence of the divine author of the mind, and means which he has graciously committed to his ministers here on earth.'

Many curious and highly interesting statistics are exhibited in both these Reports, which we have no room to copy, but commend to the attention of our readers, and especially to those, whose friends are in any degree afflicted with this calamity. The great practical lesson to be deduced from them is, that *early attention to the malady is their duty; and the great encouragement is, that such early attention seldom, if ever, fails of success.*

The whole history of the State Lunatic Asylum is a beautiful illustration of the successful results of the humane care and management of the Insane. 'Within this blessed refuge,' to adopt again the language of the Report, 'for near eight years past, the ministrations of humanity have been dispensed to *more than eleven hundred and ninety of our unfortunate brethren, and during that whole period not a blow has been struck, not a chain has been used, nor a harsh word spoken, nor a hard look given.*'

RELIGIOUS NICKNAMES.

When writers for religious newspapers at a distance call us 'Socinians,' we are disposed, at least sometimes, to believe they do it ignorantly and with no evil intent. Not so, as regards a correspondent of the New York Evangelist, who wrote, last week, about the 'refinements of Socinianism' &c, in Boston. He knew better than to use this word, for he lives hereabouts; he knew that there is no such thing as Socinianism in this city. Why did he not indicate what he meant by the proper term, viz. Unitarianism? Evidently because he thought it not so well suited, as the other, to quicken orthodox prejudices, &c. Is it not time to have done with this sort of sectarian tactics? Easier it is, to give a bad name than to advance a sound argument, to spread a calumny than to vanquish truth; and, unfortunately, men are both more ready to receive and more prompt to understand evil speaking, than right reason; but herein honorable minds will be slow to justify the use of epithets undeservedly opprobrious. We are sorry to perceive how little less offensive, on this score, is a large class of religious papers, than the most violent journals devoted to party politics. Is reform to be despaired of? One would think that the page of ecclesiastical history was already sufficiently blotted and blurred by the nicknames which have been bandied from sect to sect.

One word to such as honestly believe Unitarians and Socinians the same. The former refuse the name of the latter for many reasons; among which are these:

The Unitarian pays religious adoration to only one Being,—'the God and Father of our Lord Jesus Christ,' agreeably to the declaration of the Savior himself,—'The true worshippers shall worship the FATHER.' Socinus paid religious adoration to another being also.

The Unitarian acknowledges no head or teacher but Christ; deeming himself bound to obey the injunction of Jesus, who said to his disciples, 'call no man Master.' Of course, they must refuse to be regarded as followers of Socinus or to be called by his name.

The Unitarian is emphatically the friend of religious freedom. Socinus was a persecutor.

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Messrs Editors,—As the animadversions of our friend the minister of the Unitarian Society at Leicester, upon the notice of Dr Channing's 'Emancipation' first published in the Monthly Miscellany were occasioned by the communication of a previous correspondent of the Register, I may not be entitled to a place in your columns in vindication of that notice. But since Mr May, with characteristic and honorable frankness, has under his own name expressed himself aggrieved, in company with many others, by the remarks to which I have given circulation, I think you will not deny me the opportunity of asking, if he has not himself used harder words than the occasion demanded, or can even justify? For the notice in question, although not written by me, I am willing to be considered responsible, as I gave it a place in that department of the Miscellany. With the sentiments, too, which it expresses, I concur. My only regret is, that any one should have thought he discovered in it either 'bitterness' or 'ill disguised contempt.' The writer of that notice is not one who indulges feelings of contempt towards any class of his fellow-beings, nor is he wont or likely to disguise his feelings, whatever they may be. I have in vain read the notice again, to see what was the language that merited such censure. The writer declares his disapprobation of the Abolition Societies, and his belief that they have retarded, and do still obstruct the cause of emancipation. May not one do this without subjecting himself to the imputation of motives which every Christian should wish to exclude from his breast? Is freedom of speech to be allowed only to the Abolitionists, and may not our honest disapproval of their course be signified in explicit, but decorous language, without the instant charge of a want of courtesy and good temper? To say that the Abolitionists are the last persons who should complain of opprobrious epithets, after the provocation they have given to follow their example, might not be pertinent in the present instance, for I cannot doubt that Mr May regrets the language which often appears in Journals sustained by the Abolitionists and in resolutions passed at their meetings. But I am bound to say, that the notice of Dr Channing's book in the Miscellany seems to me decorous in its language and candid in its tone. The only words that could be construed into a ground for our friend's remonstrance occur in the sentences in which it is said, that Northern writers for emancipation are 'identified with the Societies—the *conspiracy*,' and that 'the very *odor* of the late combined movement must pass away before any thing can be done to advantage;' but in both instances, it is too plain, I should think, to have been overlooked, that the writer is referring to the state of opinion and feeling at the South, where this movement, as he says,—and who will question that he says truly?—'is regarded as a conspiracy,' and, as we all know, is in most offensive odor. That one who has expressed his views with so much decision and yet with so much calmness, and who acknowledges that 'some of the best men living or dead' may be found among the Abolitionists, should be accused of 'bitterness and ill-disguised contempt,' may reasonably excite surprise.

Yours truly,

THE EDITOR OF THE MONTHLY MISCELLANY.

*Boston, March* 22.

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Messrs Editors,—By the Baptist Advocate, published in New York on March 6th, I see that the calumny respecting two Professors of Harvard College is retracted. I was too hasty in judging the Editor of that paper, and in deeming it useless to call upon him and demand a correction of the injurious statement. At the same time my satisfaction would have been much greater, if the Editor had not only taken back the falsehood, but also apologized for his invidious inference as to the infidelity of Unitarians in general.

He attributes the report to the Boston correspondent of the New York Observer;—that theological gossip and back-biter, who signs himself, J. T., and who has told more falsehoods, whether willfully or not, let him judge, about our friends in Boston, than he can atone for by an eternity of sanctimoniousness. How much dependence is to be put upon his statements, may be judged from the fact, that he very kindly attributes the movement in behalf of the Ministry at Large, started by that Oberlin of America, Tuckerman, to a sort of arrogant, patronising desire to keep the lower classes in Boston quiet and docile. Had I the paper that contains this latter charitable interpretation, I would send it. Is it beneath the dignity of the Register to watch the calumniators of our brethren and to ward off their assaults? Such attacks may not harm the faith of those, who are surrounded by communions of sympathizing believers; but they certainly must have considerable effect upon those who are interested in our faith and wishing to know more of our denomination.

S. O.

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*For the Register and Observer.*

THE DEAD.

I envy the dead in their placid sleep!
For never again shall the tempests sweep,
To disturb their peace profound;
Oh! who will not say that the dead are blest?
Though damp be the turf on the gentle breast,
And dark be the home of their final rest,
I would share their grassy mound!

No more on the billow of passion tost,
Or in tears of anguish to mourn the lost;
No pain to disturb their sleep!
Though their sod be pressed by the feet of foes,
And the morning dawn and the evening close,
How cloudless and deep is their last repose
While dews on their pillows weep!

Ay, the dead are blest, if a holy life
With its record undimmed by mortal strife
Was sealed by a father's love,
And borne upon seraph wings away,
To unfold its leaves to a cloudless day,
And reflect the rays which in glory stray,
From the source of light above!

*March* 20, 1841. IONE.

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## OBITUARY.

THE LATE MRS FROTHINGHAM.

To the appropriate but brief notice in our last paper of this venerable and inestimable lady we add the following from the Boston Daily Advertiser.

As we record the lengthened age of the departed, to what a train of reflections does it give rise, and how involuntarily do we pause to consider the vicissitudes, the hopes, and disappointments which must have chequered so many years. Such remembrances are often fraught with lessons of wisdom and goodness. When those who are in the vigor of life, whose hopes and sympathies were our own, who shared with us the cares, and made pleasures of the duties of life, are taken from our side, and in the enjoyment of whose ripened virtues, we had promised ourselves years of happiness, we do realize that a shadow of the tomb has fallen on our earthly prospect.

But when the aged leave us, although we feel that one to whom we have long confided our joys and our sorrows, is no longer to guide and instruct us, and we sorrow that we must lose such a blessing, still our grief is chastened by the remembrance, that the gift has been long lent, and gratitude for such a mercy becomes the abiding reflection.

The character of Mrs Frothingham was one upon which it is good to dwell, for it was distinguished by many virtues, which throw a charm over life, and render their possessors an object of love and gratitude. She was remarkable for entire disinterestedness, for affectionateness of disposition, and an unfailing sympathy with the joys or griefs of others. To the poor and unfortunate she not only gave her pity and advice, but her sympathy became active and efficient in the relief of their sufferings; and she cheerfully employed for their comfort, the days even of her age and infirmities, when with many 'the grasshopper becomes a burden.'

Although surrounded by a large circle, whose interests and whose affectionate attentions were sufficient to have filled the measure of her love, she restricted not her affections to this circle of loved ones; but they flowed beyond the domestic altar, and while she met pitifully the sorrows which she could not heal, she was also gladdened by joys in which she had no share. Her life teaches us that even when our days surpass the allotted age of man, they can yet be spent for the benefit of others, and that old age does not necessarily chill the affections, nor render us insensible to the claims of others; for in an eminent degree, our venerable friend exhibited those habits of active benevolence, and that love for all mankind, which she had exemplified in the earlier portion of her life.

'Her spirit has returned unto God who gave it,' to live in those mansions where age and sickness never come, and though we grieve 'that we shall see her face no more' upon earth, still we feel that she has left us a precious legacy, in the memory of her virtue and her unobtrusive worth, over which neither time nor sorrow can exercise any control.

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## INTELLIGENCE.

*Extra Session of Congress.*—An extra session of Congress has been called by the President.

*By the President of the United States.*

A PROCLAMATION.

Whereas sundry important and weighty matters, principally growing out of the condition of the revenue and finances of the country, appear to me to call for the consideration of Congress at an earlier day than its next annual session, and thus form an extraordinary occasion, such as renders necessary, in my judgment, the convention of the Houses as soon as may be practicable, I do, therefore, by this Proclamation, convene the two Houses of Congress, to meet in the Capitol at the City of Washington, on the last Monday, being the thirty-first day, of May next. And I require the respective Senators and Representatives then and there to assemble, in order to receive such information respecting the state of the Union as may be given to them, and to devise and adopt such measures as the good of the country may seem to them, in the exercise of their wisdom and discretion, to require.

In testimony whereof, I have caused the seal of the United States to be hereunto affixed, and signed the same with my hand.

Done at the city of Washington, this seventeenth day of March, in the year of our Lord one thousand [L. S.] eight hundred and forty one, and of the independence of the United States the sixty-fifth.

W. H. HARRISON.

By the President;
DANIEL WEBSTER, Secretary of State.

*Railroads.*—The recent action of the Massachusetts Legislature in favor of the Western Railroad Company, insures the completion of that work in all next summer. The Auburn and Rochester Railroad will be completed also in that time; indeed, four fifths of that road will, we are assured, be put in operation by the 1st of next July, and the remainder in two or three months. Thus early in the autumn the Bostonians will have an uninterrupted communication by railroad between Boston and Batavia. There will then remain only forty miles to complete the chain of iron links between Buffalo and Boston.—*New York Times and Star.*

The editor of the Exeter, N. H., News Letter, after giving an account of the destruction of the Court House in that place by fire, thus moralizes.

'The Court House was venerable in age, but not distinguished for its beauty. Several generations of Judges, Lawyers, Sheriffs, Juries, and Litigants, have successively occupied its Bench, Bar, and Boxes. How much of learning and eloquence have been displayed there!—how much management and chicanery have been exercised there!—how much of falsehood and perjury have been committed there!—how many rogues have been convicted, and how many greater rogues have escaped there!—how many honest men, through much tribulation, have secured their rights; and how many have suffered wrong, and wrong without redress, in that temple of law, but not always a temple of Justice? Was it to be purified by fire? Alas! when it had gone through the purifying process, it was entirely gone.'

*Progress of Public sentiment against the sale of Ardent Spirts.*—We learn that the Selectmen of Worcester have resolved, officially, that the public good does not require spirituous liquors to be sold in this town. It is gratifying to perceive that the cause of temperance is making substantial advancement while the excitement of party spirit in relation to it, is gradually ceasing to disturb the community. The wiser men, on all sides, are satisfied that moral influence is a safer and more efficient power for the promotion to moral ends, than the force of premature laws, or the galling weapons of bitter denunciation. The voice of persuasion can accomplish that which persecution never yet has effected—a change of conduct resulting from a change of opinion.—*Worcester Ægis.*

*School District Libraries.*—By the report of the Superintendent of Common Schools of the State of New York, it appears that nearly all of the 11,000 School Districts of that State, have availed themselves of the law, for establishing District Libraries. The Library published under the supervision, of the superintendent, already numbers 150 volumes, embracing some of the best works, for popular information, on nearly all branches of science and literature. The District Libraries, of the State contain, or will soon contain, more than one and a half millions of volumes! The two and a half millions, of the population of the Empire State, are therefore, brought into immediate contact with the accumulated science, and literature of ages! Can this magnificent plan, of public instruction, fail of the most important results? It cannot but raise the standard of general intelligence, and of Common School instruction,—and in a short time too—greatly above what it has been in times past.

*Cause of Temperance.*—Rev. Dr Moriarty, of St. Paul's Catholic Church, New York, has recently delivered a course of lectures in the city of Brooklyn, on the subject of temperance. The Brooklyn News, referring to them says, 'They have been attended with the most cheering success; over fifteen hundred people have been within a fortnight, induced to take the pledge. If this work goes on as it has begun, society will be regenerated, jails will become almost tenantless, murders will be rare, our houses will be secure at night, for it is a demonstrable fact, that more than two thirds of the robberies and murders which have occurred of late, with such horrible frequency, have sprung from the distill house. It is time something was done to redeem humanity from the foul blot, which drunkenness has cast upon it.'

*Lowell.*—On the question, 'Shall the Mayor and Aldermen be instructed to grant no licenses for the sale of intoxicating drinks, during the ensuing municipal year?' the vote was as follows: Yeas 839; Nays, 365.

*Licenses.*—We learn that the Board, of Aldermen of the city of Providence refuse to grant licenses to tavern-keepers &c, to sell ardent spirits by the glass, for a less sum than the highest that the new license law allows them to take, and that they refuse to grant licenses to sell by the quart for a less sum than $25, which is also the highest that the law allows them to take. In consequence of this resolution on the part of the board of Aldermen, no licenses have been taken by tavern-keepers, and we are not aware that any have been taken by people to sell by the quart. The tavern keepers allege that they cannot afford to pay fifty dollars.

We learn that the town council of this town have refused to grant licenses on any terms.—*Pawtucket Chronicle.*

*Iron Dressing Combs.*—About a year since a letter was published in the Register from Rev. Dr Ripley of Concord recommending the revival of the use of the iron comb, as a preventive or remedy for headache, &c. The suggestion has not been without effect, as appears from the following copy of another letter from the same venerable gentleman.

*Concord, Feb.* 9, 1841.

Sir,—This morning, I have received yours of the 5th inst. Having examined the comb, which you sent me, for which I sincerely thank you, it meets entirely my ideas of an iron comb, the design of which is, to guard against the headache and cutaneous eruptions about the head. I wish you success in your undertaking.

EZRA RIPLEY.

To James G. Hovey.

The Amistad Negroes, with the exception of the three little girls, left here on Thursday in the railroad cars for Farmington, where, we understand, they are to be placed on the farm of Mr Williams until capable of taking care of themselves.—*New Haven Herald.*

*Retrenchment.*—Under the new law the Post Master of N. York, is restricted to $5000 per annum, over and above expenses.

*Size of Bread.*—The Mayor of N. Orleans has fixed the size of the loaf of bread—40 ounces for 10 cts. In Mobile it has been fixed at 47 ounces for 12 1-2.

*German Silver.*—The German silver which has been used among us for some time and to a considerable extent, is said to be nothing more than the white copper long known and used in China.

*Future Population of America.*—It is calculated by a writer in one of the Foreign Encyclopedias, that if the national resources of the American continent were fully developed, it would afford sustenance to 3600 millions of inhabitants, a number five times as great as the entire population of the globe. What is more surprising, the same writer thinks that this prodigious population will be in existence within three or four centuries. The same causes which transferred the scepture of civilivation and the weight of influence from the banks of the Euphrates and the Nile to western Europe, must in the course of time carry them from the latter to the plain of the Mississippi, and the Amazon.

*Fruits from Liberia.*—Our acknowledgments are due to the Agent of the American Colonization Society for a quantity of oranges, lemons, limes, sweet potatoes, &c., raised in the Colony at Liberia. The fruits had suffered somewhat on the voyage, but they were sufficient to satisfy us that these *luxuries* may be raised of an excellent quality in that region.

We have also received specimens of cotton and coffee from the same colony, and are pleased with such evidences that the labors of the friends of colonization are yielding substantial fruits. The cotton, equal to any we have ever seen, was found indigenous on the St. John's river, 12 miles in the interior. The coffee, of which there are several extensive plantations in the colony, has been known to yield 17 pounds to a tree; while in the West Indies two pounds are considered a fair yield.—*N. Y. Observer.*

*Hon. Levi Lincoln.*—This gentleman, who has for several years past performed the duties of a member of Congress from the Fifth Congressional District, in this state, has sent in to the Governor his resignation of the office.

*New City Hall.*—On Thursday evening, at half-past seven o'clock, the Boards of Aldermen and Common Council assembled at the new city Hall, in School-street. A convention of the two bodies was held in the Common Council room, for the purpose of establishing and dedicating the building as a City Hall. The Mayor, Jonathan Chapman, addressed the Convention in a neat and eloquent address, a brief outline of which is given in the Mercantile Journal, from which the substance of this statement is copied. In the course of his remarks the Mayor stated that the cost of the repairs would fall within the estimate, being about 14,500, which, with the cost of furniture, made a total expenditure of $20,000. The advantages of having all the public offices under one roof, both in view to convenience, and the harmony of action likely to result from frequent communication between the officers of the several departments, was properly noticed.

'We dedicate,' said Mr Chapman, in conclusion, 'this new building to religion, morality, education, and a just government. Let us inscribe on its walls the motto of our city, "May God be with us, as he was with our fathers!"'

*Disasters at Sea.*—The steamer *Lamplighter*, was lost, on the 6th inst. on its way from Mobile Bay to Cedar Keys. The passengers and crew were twenty six in all, of whom only nine were saved. Among those lost were Mrs Cost, lady of Lt Cost, of Mobile, and Mr Hudson and lady of Buffalo, N. Y.

*Steamboat Creole.*—This vessel was destroyed by fire, on the 24th ult. On her passage from Natchitoches to New Orleans. She was one of the Red River packets. The fire took place about 12 miles below the mouth of Red River. The number of lives lost is not yet ascertained with certainty, but it is supposed as many as twelve.

The Vicksburgh Sentinel says;—'A large part of the passengers—nearly a hundred in number, would have perished in the flood and flames, but for the energy and humanity of the Captain of the Baltic, who was wooding about two miles below. He repaired to the rescue, and with great exertion succeeded in saving 40 or 50 passengers; some clinging to cotton bales, some to spars, and some still clinging to the boat. The accident occurred about daylight, and most of those saved were in a state of nudity. Col. Stone, of Hinds, was among the passengers picked up in the river. Capt, Bosworth of the Baltic, is entitled to the gratitude of the public for his energy and humanity.'

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*From England.*—The Steamer ship Caledonia arrived at this port on Saturday morning last, in about 16 days from Liverpool. There seems to be no news of importance from England. Accounts of the ceremony of christening the infant princess seemed to occupy the principal place in the newspapers.

The affairs of the East are becoming settled. No further news of importance has been received from China. It is believed that but little progress has been made towards a settlement of existing difficulties between the two nations.

By the Caledonia we have an account of the loss of the ship Gov. Fenner. The account is thus given by the Boston Courier.

One of the most awful collisions that ever took place at sea, happened on the morning of Saturday, 20th ult., about two o'clock. The American ship Governor Fenner, Capt. Andros, left Liverpool the preceding day, about noon, with a crew of seventeen men, and one hundred and six steerage passengers, consisting of men, women and children; and when off Holyhead, she came in collision with the Nottingham, striking her amidships, and reducing her to a complete wreck. Contrary, however, to what might be expected, the vessel striking sustained greater injury than the one struck. The Nottingham, though greatly injured, continued to float, and ultimately arrived in port; but the Governor Fenner was so dreadfully shattered, that she began to sink immediately, and in less than five minutes went to the bottom, engulphing in the waves not less than one hundred and twenty-two souls. The only persons saved, belonging to the ship, were Capt. Andros and the mate, who were both on deck when the vessels struck. The mate saved his life by jumping from the fore yard arm on the deck of the Nottingham, and the Captain, after failing to jump on the steamer, caught a rope that was hanging from her side, just as his own vessel was going down. The shrieks of the unhappy passengers, who were roused from their beds by the shock, were most appalling; but in less than five minutes the vessel went down, carrying with it every soul on board.

*Thames Tunnel.*—The annual meeting of the proprietors of the Thames Tunnel was held in London March 2. The chairman stated that the Tunnel was now all but completed. The report stated that all difficulties were now overcome—that the solid structure of the Tunnel was now within 12 yards of the foot of the shaft on the Middlesex side of the river, and the shaft has been made to the depth of 23 feet, leaving about 50 to be made. It is anticipated that within the year the work will be completed, and the company will be in the receipt of tolls.

*Railroad between Bombay and Calcutta.*—The expediency of establishing such a communication is under discussion. The expense is estimated at no more than £500,000.—*Bombay Times.*

*Auburn and Rochester Rail Road.*—This important link in the chain of communication between Albany and Buffalo, is now, we understand, being pressed forward towards completion with the utmost vigor and activity. It is expected that early in the next summer thirty miles in addition to the thirty already finished will be put in operation. It is stated by the contractors and engineers, that the whole road from Auburn to Rochester will in all probability be completed, and put in operation by the first of next September.—*N. Y. Express.*

*Artesian Well.*—It appears from the following from a Paris paper that the perseverance of the projectors of the Artesian Well, near Paris, has been remarkably rewarded: 'On the 26th of February, at 20 minutes past two, the water spouted up from the Artesian well, which has been boring at the *Abattoir de Grenelle;* this water is tepid, which it was very natural to suppose was the case, on account of the temperature of the deep layers which have been reached. The depth of the well is 560 metres, 1,827 feet. This result, which has cost more than 160,000 francs, is the fruit of a persevering work of several years, and solves a geological problem of the greatest importance, that of the existence of water under the immense banks of green chalk of the basin of Paris. The temperature of the well is 86 Fahrenheit.'

Sir Astley Cooper, the celebrated surgeon, died in London on the 11th of February, in the 73d year of his age. He was one of the most eminent men in his profession of the present age, and accumulated an immense fortune although it is said that for several years after he commenced practice he did not realize more than 5£ per annum from his professional services.

TO CORRESPONDENTS.

The communication of our brother, 'S. W.' of Leicester, came to hand too late for this week's Register.——In answer to a correspondent's question respecting 'A brief statement of an act of Jesuitism,' we say, Yes.——Will 'A constant Reader' have the goodness to call on us? Perhaps all useful purposes, at least for the present, will be answered by our replying to his inquiries in private.——We beg 'A Unitarian' to allow us to postpone inserting his article, till we have leisure to discuss at length, in our columns, the topics he suggests?——The writer whose signature is * * must give us his name before his statements can appear in our paper.——Other communications are under consideration, for which we are grateful; most of them will be inserted soon.

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## MARRIAGES.

In this city, by Rev. Mr Lothrop, Mr J. T. W. Sargent to Miss H. L. B. Parker.

In this city, by Rev. Mr Robbins, Mr George C Stearns to Miss Martha J. Bachelder, all of this city.

At Cambridgeport, 16th inst, by Rev. Mr Muzzey, Mr John Sables, of Medford, to Miss Sarah M. Grant.

At Beverly, by Rev. Mr Thayer, Mr Augustus Giles to Miss Priscilla Ober Hale, daughter of Mr Henry Hale.

In Northborough, March 1, by Rev. J. Allen, Mr Delano Patrick of Westborough, to Miss Mary M. Maynard.

In Brooklyn, N. Y. 16th inst. Mr Abiel Abbot Low, to Miss Ellen Almira, daughter of Josiah Dow, Esq.

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## DEATHS.

In this city, on Sunday night last, at the Massachusetts General Hospital, Mr J. M. Huse, about 35. He was on his return from New Orleans to visit his friends in Vermont.

In this city, 23d inst. Mrs Mary Ann, wife of Mr Daniel C. Moore, 34.

In Malden, 20th inst. Mrs Sarah Cheever, widow of the late Capt Joseph Cheever, 87.

At Walnut Grove Cottage, in Roxbury, after a long sickness, Mrs Elizabeth Kemble Oliver, 78, relict of the late Rev. Daniel Oliver.

In Norton, on Sunday last, Dr Richard F. Sweet, 40.

In Leominster, March 15th Orrissa Adelia, daughter of Gardner Morse, 1 year 4 months.

In Northboro, Feb. 12th, Mr Benj. Munroe, 58.

In Newport, R. I. Hon. Benj. Hazard. He was one of the most distinguished citizens of Rhode Island.

In Falmouth, 18th inst. Shubael Lawrence, Esq. 74.

In Lexington, Ky., Hon. R. H. Menefee, a Representative from Kentucky in the twenty-fifth Congress.

In Plantation Mainstay, Demarara, on the 8th of February last, of yellow fever, William, son, of the late John Hubbard, Esq. of Boston, 31.

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THE SCRIPTURE DOCTRINE BY NATHANIEL S. FOLSOM.—The Scripture Doctrine of Our Lord Jesus Christ and the Holy Spirit in their relation to God the Father, by Nathaniel S. Folsom, 84 pages, pamphlet. A few copies being balance of the edition, published and for sale by J. MUNROE & CO., 134 Washington street. m 27

GREENWOOD'S SERMONS TO CHILDREN.—Sermons to children, by F. W. P. Greenwood D. D. Minister of Kings Chapel.

*Contents.*—Sermon 1. God Created you—2 God Created you to be Good and Happy—3 God Sees and Knows you—4 You should Pray to God—5 Offices and Tithes of Jesus Christ—6 Infancy of Jesus—7 Childhood of Jesus—8 The Notice taken of Children by Jesus—9 A New Year's Wish—10 Faults of Children—11 A Summary.

128 pages 16mo. recently published by JAMES MUNROE & CO. 134 Washington St. m 27

THE YOUNG MAN'S FRIEND.—The Young Man's Friend by A. B. Muzzey 2 ed. 18mo. 'Above all things reverence thyself.—*Pythagoras.*

*Contents.*—1. Importance of the Period of Youth—2 Value of Character to Young Men—3 Moral Dangers to Young Men—4 Domestic Duties—5 Duties to Society and Country—6 Religion.

Published by J. MUNROE & CO., 134 Washington street. m 27

CHEAP LETTER AND BILLET PAPER, from $1 to $4 a Ream. Received by JOSEPH DOWE 22 Court Street. march 22

GUIDE TO SELF KNOWLEDGE, by T. H. Pons. Published and for sale by SAXTON & PEIRCE, 133 1 2 Washington street. Trade supplied. m 27

*A Cure for the Head Ache.*

THE IRON DRESSING COMB.

THE Subscribers have succeeded in manufacturing a few of this truly valuable kind of Comb. It has been found very beneficial in numerous cases in removing the head ache and cutaneous eruptions from the head.

Testimonials can be produced from persons who have derived essential benefit from the use of the Iron Comb.

For sale only by HOVEY & SAMSON, 149 Washington street. 3t m 27

RANKE'S HISTORY OF THE POPES. — The Ecclesiastical and Political History of the Popes of Rome during the Sixteenth and Seventeenth Centuries, by Leopold Ranke, Professor in the University of Berlin. Translated from the German by Sarah Austin. 2 vols.

'To the high qualifications of profound research, careful accuracy, great fairness and candor, with a constant reference to the genius and spirit of each successive age, common to the historians of Germany, Mr Ranke adds the charm of a singularly lucid, terse, and agreeable style.'—Quarterly Review.

For sale at TICKNOR'S, corner of Washington and School streets. m 27

NEW MEDICAL BOOKS.—imported per Caledonia.—Braithwaite's Views of Medicine, 2 vols—Wilson's Anatomist's Vade Mecum—Tweedie's Library of Practical Medicine—Ure's Materia Medica for Children—Cowan's Bedside Manual of Physical Diagnosis—Montgomery on Signs of Pregnancy—Quain's Anatomy of the Arteries, 5 parts, a new and splendid work—Lee on Diseases of Woman—Andral's Clinique Medicale—Cooper's First Lines in Surgery, new ed.—Cock's Operative Surgery—Solly on the Brain—Laycock on diseases of Women—&c &c.

Just received and for sale at TICKNOR'S at the corner of Washington and School streets. march 27

NEW ENGLISH BOOKS—per steamer Caledonia.—Coleridge's Church and State—do Confessions of an Inquiring Spirit—Low's History of the Horse, splendid colored plates—How to buy a Horse, with engravings—Moore's Poetical Works in 5 vols, 12mo—Retzch's Illustration Shakspeare's Tempest—Tentamen Pteridographiai Maps to Library of Useful Knowledge, as far as No 88—Oatell's New General Atlas—Stewart's Geography—Jones's Classical Atlas—a lot of fine Bath Paper.

For sale at TICKNOR'S, corner of Washington and School streets. march 27

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This day received and for sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, No 112 Washington street. march 27

FRENCH BOOKS—CHAS. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No 112 Washington street, have just received by the Switzerland, from Havre, the following works, Paris and Brussels editions, viz:—

Napier, History of the War of the Peninsula, vol 3, part 2d, being the completion of that work—Sismondi, Histoire des Francais, vol. 16—Bernard Alles d'Icare—Beranger, Chanson's, 4 vols—Code de l'Amour d'la Conversation, Mad. Cottin, Elizabeth—La Fontaine Fables, cheap edition, for schools—do do illustrated, by Grandville—Voltaire, Œuvres completes, 61 vols—do do 13 vo—Rosseau, do do 20 do—Georgette, 2 vols—Lamartine, Harmonies Poetiques—Livre des contours, Brunet, Manuel des Libraire, 4 vols, 8vo—Paul de Kock, Mocurs Pariscennes, Ni Jamais, Ni Toujours—Balzac, Scenes en Provence Un Grande Homme de Provende a Paris, Une Fille d'Eve Vero nique—Vicaire des Ardennes, Œuvres completes—Chateaubriand, Melanges Litteraires Lamartine, Œuvres completes—George Sand, Spiridon, Uscogne—Thiers, Histoire de la Revolution Francaise, 4 vols, 8vo—do Collection des Vignettes. m 27

TRACT FOR FEBRUARY ON PRAYER.—On Prayer by Rev. John H. Morrison being Tract 163 for February—Just published by JAMES MUNROE & CO. Agents of A. U. A. 134 Washington street.

*BOOT AND SHOE STORE.*

THEO. H. BELL, 155 Washington street, opposite the Old South Church, has on hand and will keep constantly for sale an extensive and well selected assortment of BOOTS AND SHOES. Care will be taken to have them of the newest fashions, best materials, and at the LOWEST PRICES. Constant personal attention. Every favor gratefully acknowledged.

—Just received—

Ladies' Gaiter Boots—do French Slips and Ties
do Fine kid Slips and Ties
do Fawn and Bronze do do
do Morocco Ties—do Kid Village Lace
do White Satin Slippers
Gentlemen's fine Calf Boots—do Goat and Seal do
do Calf high and low cut Shoes
do Gaiter Boots
Misses' Morocco, Kid and Leather Ties
Children's Morocco, Kid, and leather Boots and Shoes of different colors
Boys' Boots, Bootees and Shoes

And every other description of Boots and Shoes already kept in a fashionable Boot and Shoe Store. Ladies' Kid Slips and Ties at 50 cents a pair. Persons in want of any article in the above line are requested to call before purchasing elsewhere. 2mis m 27

NEW BOOKS.—Essays, by R. W. Emerson.
Stories for Young Persons, by Miss Sedgwick.
For sale by S. G. SIMPKINS, 21 Tremont Row. m 27

REPORT of the Trial of William P. Darnes on an indictment for Manslaughter, for the death of Andrew J. Davis, Esq., (late of Northboro', Mass.) in St. Louis, on the first of June, 1840.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. Trade supplied. m 27

COMBE'S PHRENOLOGICAL TOUR.—Notes of a Tour through the United States of North America, in 1838-9-40. By George Combe. Two volumes.

Just published, received and for sale at 133 1-2 Washington street, by SAXTON & PEIRCE. m 27

BOUND VOLUMES of Hunt's Merchant's Magazine and Commercial Review; also complete sets, in numbers. For sale, and subscriptions received by SAXTON & PEIRCE, 133 1-2 Washington street, Agents for the Publisher. m 27

GERMAN CLOTHS.—A good assortment of GERMAN CLOTHS may be found at the ONE PRICE STORE, No 28 Washington st; particularly black, of superior quality (some of which are twilled)—the colors of these cloths can be relied on as permanent. Purchasers are assured the prices shall be as low or lower than the same quality can be procured at any other place. Those persons who practise economy in the purchase of their clothing, will find it for their interest to call. m20

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey, Pastor of the Church of the Messiah in New York.

This book is designed to answer the question. What is Unitarianism? Published by JOSEPH DOWE 22 Court street. march 13

WOMAN'S MISSION. By a Lady.

'As a whole it is instrinsically valuable; valuable for its holy truth—valuable for its earnest intention to do good—valuable for the pure simplicity of its style. It contains sound precepts, and holy incentives towards excellence which deserve to be set in fine pearl on the diadem of roy

## POETRY.

*For the Register and Observer.*

### SOLITUDE.

'T is sweet to be alone! to steal from earth's alarms away,
And yield the unchained spirit up to thought's entrancing sway;
To cast aside the mantling veil that round our souls is thrown,
And, in a world of blissful dreams, to roam unchecked alone.

'T is sweet to be alone, and hear no more the world's wild waves
Dash rudely on the listening ear from their unfathomed caves;
To feel no more the troubled breath that sweeps across the soul,
When on the ruffled sea of life the billows darkly roll.

'T is sweet to be alone, afar from earth's fierce battle-plain,
Nor see the passion-kindled blaze that strows it with the slain;
To hear no more the trumpet-call that summons us to stray,
To mingle with the gathered throng that pave the mazy way.

'T is sweet to be alone, and muse on fondly cherished hours,
And from the gardens of the past to cull its sweetest flowers;
To range the long and sunny path that we have wandered through,
And each fond dream of love and hope undimmed to scan anew.

'T is sweet to be alone, and weave the fondly trusting heart
With mystic threads of joyousness that promise not to part;
To live again the dewy hours, from memory's treasure brought,
When all life's ocean waves were calm, and with glad sunlight fraught.

'T is sweet to be alone, and cast an anxious onward look
At all the unturned leaves that rest in life's unstudied book;
To wind around the deathless soul a chain of holy love,
That links it to the eternal world, by visions from above.

'T is sweet to be alone, and feed the spirit's quenchless flame
With thoughts divine, that once impressed, must evermore remain;
To hold sweet converse with the voice that speaks to us from heaven,
When, answering to the breath of prayer, the balm of peace is given.

'T is sweet to be alone, and 'neath the star-bespangled sky,
To send our yearning hearts on wings that traverse through the sky;
Alone to tread the moonlit shore, devotion deep to share;
Alone! ah no, 't is not alone, for God is with us there.

*Waltham.* L. B. T.

### SECRET WORSHIP.

Wouldst thou in thy lonely hour
Praises to the Eternal pour?
I will teach thy Soul to be
Temple, Hymn, and Harmony.

Sweeter songs than poets sing
Thou shalt for thy offering bring;
The unuttered hymn that dwells
In devotion's deepest cells.

Know that music's holiest strain
Loves to linger, loves to reign,
In that calm of quiet thought,
Which the passions trouble not.

And that living temple, where
Peace and Hope and Silence are,
Is the sacred citadel,
Where the Father loves to dwell.

Wouldst thou in thy lonely hour
Praises to the Eternal pour?
Thus thy Soul may learn to be
Temple, Hymn, and Harmony.

## MISCELLANEOUS.

The Hon. John Quincy Adams, in his celebrated argument in the Supreme Court in behalf of the Africans of the Amistad, took occasion to close his remarks in the following eloquent and feeling manner, as reported by the correspondent of the Journal of Commerce:

'May it please your honors,—on the 7th of February 1804, now more than thirty-seven years ago, my name was recorded on the rolls of this court, as one of its attorneys and counsellors; that, five years afterwards, I appeared before this court in an important cause. Since that time I have never appeared before this court until the present occasion; and now I stand before this court again. It is this same court, but not these same judges. At that time these seats were filled by honored men indeed, but not the same. They are all changed. Then there was chief justice Marshall, and Judges Cushing, and Chase, and Washington, and Johnson, and Livingston, and Wild. Where are they? Where is that able statesman and learned lawyer, who was my associate counsel in the cause, Robert Goodloe Harper? Where is the eloquent counsellor, so long the pride of Maryland, and of the American bar, who was the opposing council, Luther Martin? Where is the excellent clerk of that day, whose name has been inscribed on the shores of Africa, as a monument of his abhorrence of the African slave trade, Elias B. Caldwell? Where is the marshall? Where are the criers of the court? Where is one of the very judges before whom I commenced my argument in the present cause? Gone—gone; all gone; gone from the services which they rendered to their country, to appear before a tribunal where *they* must answer for the deeds done in the body. From the excellent characters which they sustained, so far as I have the means of knowing, I fondly hope that they have gone to receive the rewards of eternal blessedness. In taking, as I suppose, my final leave of this bar and of this honorable court, I can only ejaculate a fervent petition to Heaven that every member of it may go to his final account with as little to answer for as these illustrious dead, and that you may every one receive the sentence, 'Well done, good and faithful servants, enter into the joy of your Lord.'

### TEMPERANCE.

Rev. Robert C. Waterston delivered an excellent lecture at the Odeon on Sunday evening on the effects of Intemperance. He thought that men's minds were wide awake on the subject at present, and both here and in Europe the cause of Temperance was flourishing. He presented many interesting statistics bearing on the subject, and especially to the grand moral revolution going on in Ireland. The Odeon was crammed to the very ceiling, and if a quarter of those present were convinced by Mr. W's reasoning, or affected by his appeals, there would be a sufficient number gained to form one of the divisions of the 'grand Temperance Army.' The lecturer strongly contended that two thirds of all the crime and pauperism in the civilized world was occasioned by intoxicating drinks, and spoke in strong terms against those whose vessels carried to the heathen, missionaries in the cabin, and rum in the hold.—*Boston Times.*

### PROMPTITUDE AND PUNCTUALITY.

You will observe some children, in families where you visit, if not in your own, that are never ready to go at the first bidding. They must be requested or commanded to do some little thing, twice, perhaps three or four times, before they can be induced to move. They do not mean to break the fifth commandment, but on the contrary to honor and obey their parents, in all things. They are not quite ready, however, and they are sure it makes no difference, whether they go this minute or the next. They want to read the next paragraph, or to hear a story through, or to warm themselves a little longer, or to be indulged in some other equally frivolous excuse for lingering. Now this is a very bad habit, which ought never to be winked at, and which indeed is never formed, but under mistaken parental indulgence. If your child does not hear and obey you the first time, how can you be sure that he will the second, or even the third, unless the loud and altered tone of your voice should convince him, that you are quite out of patience, and that it will not do to linger any longer? How often do children, when they have no thought of disobeying, wait till the chore is forgotten, or the parent is obliged to do it himself, of which, however, he has no right to complain, as it is his own fault. But the injury to them is very great, in thus allowing them to form habits of procrastination, which they will be very apt to carry along with them through life; and which, I need not say, will be extremely inconvenient both to themselves and their friends.—'Samuel, my son, such a thing is wanted, will you attend to it?' 'Yes, sir,'—and then reads on. 'Samuel, did you hear me? The fire is getting low, or your mother wants your assistance.' Still the boy is not quite ready to start. Then start him, and in such a way that he will not hereafter mistake the tenses; and he will thank you for it as long as you live.

So when you send your children upon errands, or permit them to visit their little playmates, and fix the hour for their return, it is vastly important that you strenuously insist upon punctuality; not because their time is so valuable, for it may be worth very little or nothing to you after they come back. But aside from your own convenience, in knowing that the errand is done, and where your children are, when out of sight, the habit of adhering to the letter of your instructions, is so essential to their future usefulness and well being, that parental laxity on this point, may be followed, and I have no doubt often is by irreparable losses of property, if not of character. The child may plead that he was urged to overstay his time, or to go off some where else to play, and that he was sure you would have given him leave, had you been there; and may all be very true—but beware how you listen to such excuses. They go to sap the foundation of your authority, at the same time that he is forming a habit so mischievous to himself.—*H. Humphrey.*

### HOW MUCH GOOD MAY COME FROM A LITTLE ACT OF KINDNESS.

[From an address to children by Rev. T. B. Fox.]

A gentleman, one cold winter's day walking the street in a city, saw a little girl carrying a bowl of soup. He saw that the bowl was heavy for a child, and that she was almost crying. 'My little girl,' said he, 'you have a great load; let me help you along with it.' She gave him the bowl with a faint smile saying, 'It was indeed right heavy and right hot too, but if she could get it home before it got cold, it would be mighty nice for mother.' 'And is your mother sick?' said the gentleman. 'Not sick,' she replied, 'but weak and feeble, for want of good food, the doctor says; and so a good lady gives me that big bowl of soup every day.' Thus the gentleman went with the little girl, and chatted with her, until they came near the house. She took the bowl; and the gentleman opened the door to her father's shop, let her in, and followed her. It was a small, close, hot room. There was a man in it, about thirty years old, at work upon something which he hid, as soon as he saw the stranger. The gentleman took off his hat, and said, 'I met your little girl in the street, and was so much pleased by her appearance, as to take the liberty of coming home with her.' 'What for?' asked the man coldly. 'To see if I could do any thing for you, my friend,' replied the gentleman, 'as from what she said, I supposed you were poor.' 'I do not want your help,' answered the man roughly. 'Who are you that come here without being invited?' The kind gentleman was not affected by this treatment. He saw the man was unhappy, and so he said to him kindly, 'I am one who wishes you and all men good.' The man seemed much affected. After some more conversation, in which the man told his visiter that he was an engraver, and after the gentleman had won his confidence by his friendly words, the man opened a door into a back room; sitting in a chair, with a little girl and boy at her feet, was a pale, sickly woman, trying to work. It was the engraver's wife. 'Ellen,' said he, 'here is a man who says he will try to help us. Shall I tell him all?' The poor woman burst into tears, but recovering herself, sent the children away, and begged her husband to tell the whole. And then the man told his sad story. 'Two years ago,' said he, 'I was laying by something every week, and no man worked more honestly and cheerfully than I. But it took all my earnings to assist a friend who had failed, and whose debts I had agreed to pay. I got out of spirits, and out of sorts, and, fall before last, was taken sick. Ellen was too weak to sit up, and starvation came close to us. At last, a charitable man heard of us, and helped us awhile. Then I got a little wood from the town. The baker, grocer, and doctor had to trust us. So we survived through a miserable winter. When spring came, I was able to work some. But I was troubled with debts, and could not get relieved at all; and last winter I was sick again, and I thought we should all perish. One day a man came into the shop, after I got better, but was weak from hunger. 'You're poor, a'nt you?' said he. I told him we were. Then he bade me go with him. He took me to a strange place, where I met some of his companions. They proposed to me to engrave a copper plate for making counterfeit money. They offered to pay me well for it. In an evil hour, with poverty staring me in the face, I took the two hundred dollars they offered me in advance, and consented to do what they wanted. I was at work at the plate when you came in.' The poor man stopped. The gentleman took him by the hand, and spoke kindly to him. 'My friend,' said he, 'you must give up this job, and get an honest livelihood. I will help you. You must destroy that plate at once; I will see that you have the money to pay back what those bad men lent you.' The gentleman was as good as his word. He procured employment for the engraver, and had the happiness of saving him from crime, and seeing him an industrious man, and his family well provided for.

You see, children, in this story, how much good comes from a little act of kindness; you see how readiness to assist even a little girl opened the way for the gentleman to save a fellow-creature from the prison and a life of crime. Perhaps you may never be able to do so much, or the same sort of thing. But you can do something. If you look out for opportunities to help your fellow-creatures, you will find enough of them. And what can be more delightful than to remember, as you grow older, and older, that you have relieved the heavy-burdened of some of their cares and sorrows? Every good deed of this kind you may do, will be a bright and green spot in your memory of the past. Try to have as many of them, then, as you can.

### NEW YORK COMMON SCHOOLS.

One of the most gratifying documents that has fallen under our eye for a long time is the report of Mr. Spencer, Secretary of State and ex-officio Superintendant of Common Schools. He is one of the ablest men in the State, and certainly the ablest connected with the administration at Albany. This alone would be sufficient to secure an attentive perusal of the document; but it is the intelligence which it embodies, the facts which it states, that will be most gratifying. It is, indeed, a proud distinction which the Empire State may claim when she can say to the world, that the number of children which have received instruction in her common schools in the course of a single year is more than one fourth of the whole number of her inhabitants! Yet this she does say, and that too, while a large portion of her territory is comparitively new.

The whole number of school districts in the state on the 1st of July, 1840, was 10,769, being an increase from the previous year of 73. The number of children in the state over 5 and under 16 years of age, exclusive of the city of New York on the 31st Dec. 1839, was 592,564. The number of children instructed in the common schools during the year was 572,995. Increase from the previous year 15,776. The average term during which the schools were kept was 8 months. The population of the state, as ascertained by the late cencus, 2,432,835. Deducting the population of New York, 312,833, leaves 2,102,002. It will be seen then, that the number of children attending out of New York is more than one fourth the whole number of inhabitants. The Superintendent justly remarks that 'it is a subject of congratulation, that so many children of the republic have had the school room opened to them; and although it may not have afforded the high degree of instruction which may be desirable, yet much is gained by giving them the opportunity of learning something. They have acquired the elements; the good seed is sown; and, matured by genial instructions, it will germinate and grow, and expand, even by its own force. What is thus obtained can never be lost; and it furnishes the foundation for advancement and progress by the gradually improving standard of education.'

The productive capital of the common fund amounts to, $2,033,807 95. It also has the revenue arising from $3,583,333 34 of the surplus revenue of the United States, which were deposited in the state treasury in 1837. The school fund therefore has the benefit of the revenue yielded by a capital of $5,617,141-29.

The following sums were raised and appropriated to common schools in 1839:

| | |
|---|---|
| Paid from the state treasury, | $275,000 00 |
| Raised by supervisors, | 244,747 04 |
| Voluntary tax in towns, | 5,896 27 |
| Derived from local funds, | 20,531 65 |
| Under special statutes in New York, | 72,651 00 |
| do in Brooklyn, | 8,596 26 |
| do in Albany, | 3,556 40 |
| do in Buffalo | 1,208 52 |
| Balance in hands of Commissioners, | 1,674 91 |
| Total for 1839, | $634,042 01 |
| Of the sum distributed, there was paid for teachers' wages, | 535,429 79 |
| Paid by individuals for the same purpose, | 476,443 27 |
| Total paid to teachers, | $1,011,883 06 |

The superintendent is of opinion that valuable results are gained by not making the schools entirely free, but leaving a small portion of the expense to be paid by the inhabitants of each district. This policy secures greater care and attention to the good management of the schools on the part of those upon whom the duty immediately falls. It is a very gratifying fact that one great cause of complaint which formerly tended to lower the character of these schools, is fast disappearing—we mean inadequate salaries to teachers. The report contains a table showing the average amounts paid to teachers during the last ten years. In 1831 the average amount per month was but $11, 85. From that time till the present the rate has been gradually increasing, until in 1839 it was $18 per month. The consequence is, that we have better teachers, better schools, and better scholars. We have not space to follow out the details of this very able report, and must content ourselves with saying that it presents our system in a more flattering condition than the most sanguine could have anticipated. The example will sooner or later produce a happy influence upon every state in the Union.—*Sun.*

### A GREAT EVIL IN THREE FOURTHS OF OUR SCHOOLS.

The following brief extract is from the Fourth Annual Report of the Secretary of the Massachusetts Board of Education, the Hon. Horace Mann. We advise our readers to obtain the whole document; it ought to be in the hands of every parent, teacher and school committeeman in the commonwealth.

The irreparable injury of making a child sit straight, and silent, and motionless, for three continuous hours, with only two or three brief respites, cannot be conceived. Its effect upon the body is to inflict severe pain, to impair health, to check the free circulations in the system,—all which leads to dwarfishsness;—and to misdirect the action of the vital organs, which leads to deformity. In regard to the intellect, it suppresses the activity of every faculty, and as it is a universal law, in regard to them all, that they acquire strength by exercise and lose tone and vigor by inaction, the inevitable consequence is, both to diminish the number of things they will be competent to do, and to disable them from doing this limited number so well as they otherwise might. In regard to the temper and morals, the results are still more deplorable. To command a child, whose mind is furnished with no occupation, to sit for a long time, silent in regard to speech and dead in regard to motion, when every limb and organ aches for activity;—to set a child down in the midst of others, whose very presence acts upon his social nature as irresistibly as gravitation acts upon his body, and then to prohibit all recognition of, or communication with his fellows, is subjecting him to a temptation to disobedience, which it is alike physically and morally impossible he should wholly resist. What observing person, who has ever visited a school where the laws of bodily and mental activity were thus violated, has failed to see how keenly the children watch the motions of the teacher how eagerly, the first moment when his face is turned from them, or any person or object intervenes to screen them from his view, they sieze upon the occasion to whisper, laugh, chaffer, make grimaces, or do some other thing against the known laws of the school. Every clandestine act of this kind cultivates the spirit of deception, trickery and fraud; it leads to the formation, not of an open and ingenuous, but of a dissembling, wily, secretive character. The evil is only aggravated when the teacher adopts the practice of looking out, under his eyebrows as it is called, or of glancing at them obliquely, or of wheeling suddenly round, in order to detect offenders in the act of trangression. Such a course is a practical lesson in artifice and stratagem, set by the teacher; and the consequence is, that to entrap on the one side and elude on the other, soon becomes a matter of rivalry and competition, between teacher and pupils. Probably it is within the recollection of most persons, that after the close of some school terms, both teacher and pupils have been heard to boast,—the one, how many he had ensnared, the others, how often they had escaped;—thus presenting the spectacle of the moral guide of our youth, and the moral subjects of his charge *boasting* of mutual circumvention and disingenuousness.

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We make the following extract from an article on the subject of 'Historical Composition,' in the last number of the Biblical Repertory and Princeton Review.' It is the chief object of the article to show that the whole style of historical writing is extremely defective, and that this department of our English literature falls far short of attainable perfection. After adverting to some of the defects in the style and manner of our popular histories, the writer thus beautifully refers to that Book, which, while it makes no pretentions whatever to anything of the sort, really supplies the most perfect models in every department of literature:

'The Bible furnishes the most perfect example of what we mean. The characteristics of its style are precisely those which we wish to portray and recommend. In every chapter of its histories, we have not dry, tedious narrative, but living characters, acting and speaking before us. We catch the exact expression of their features, and sympathize with every emotion that kindles in their eye. We retire to the desert or the mountain-top with our Savior and his disciples, and bend with silent interest to catch, not the wisdom merely, but the very tones of his voice. We mingle with the crowd who spread their garments and palm branches before the King of the Daughter of Zion, and the Hosannas of the multitude resound in our very ears. All the leading scenes of our Savior's history, at Sychar, in the temple, in the judgment hall of Herod, and on Calvary, are not descriptions but pictures. You see not only every individual of the whole assembly, but you could paint every countenance; not because one of them is described, but because the passions of each are so marked that you cannot avoid conceiving a face to express them.

Why is it, we ask, that not only the best, but the most numerous class of our great historical paintings are founded on Scripture scenes? Partly, no doubt, because of the sublimity of the subjects; but we are persuaded that an equally important reason, though we do not recollect to have seen it stated, is that the style is so highly graphic, that it irresistibly suggests the idea, and the artist may be said merely to copy the picture, which already beams in brightness and perfection from the pages of Scripture. Even the most prosaic passages of the prophecies are so strikingly picturesque, that Heng-tenberg, the clearest of prophetic commentators, maintains the theory that all their communications were made to the minds of the prophets, in the form of dramatic or rather scenic representations: that all, even the most didactic, were literally 'visions.'

We have not yet placed the subject in as strong a light as it will bear. The writers of fiction, though perhaps unknown to themselves, are deeply indebted to the Bible, for the very excellencies which we have noticed, and endeavored to reccommend to the attention of writers of history. Dr Spring has said with equal truth and force, 'There is not a finer description in all the works of Walter Scott, than that of Rebekah in Ivanhoe. And who does not see that it owes its excellence to the Bible?' Shakspeare, Byron and Southey, are not a little indebted for some of their best scenes and inspirations, to the same source.

At the suggestion of a valued friend, we have turned our thoughts to the parallel between Macbeth and Ahab—between Lady Macbeth and Jezebel—between the announcement to Macbeth of the murder of his family, and that to David of the death of Absalom by Joab—to the parallel between the opening of the Lamentations of Jeremiah and Byron's apostrophe to Rome, as the Niobe of nations—to the parallel between his ode to Napoleon, and Isaiah's ode on the fall of Senacherib,—and also to the resemblance between Southey's chariot of Carmala, in the curse of Kehama, and Ezekiel's vision of the wheels; and have been forcibly impressed with the obligations of this class of writers to the sacred Scriptures.'

We have just turned to some of the parallels here referred to, and the comparison does, indeed most impressively show, not only the obligations of this class of writers to the Scriptures for some of their best scenes and inspirations, but the remarkable superiortty of the sacred text. Byron's famous appostrophe to Rome, in the stanzas 78 and 79 of the 4th canto of Childe Harold, is, in truth, little more than a versification of the first three or four verses of the Lamentations.—*Newark Daily Advertiser.*


WORKS ON CHEMISTRY.—Webster's Chemistry.—A Manual of Chemistry, containing the principal parts of the science, &c., compiled as a text book for the use of students and persons attending lectures on Chemistry, 3d ed.

Turner's Chemistry—Elements of Chemistry, including the recent discoveries and doctrines of the science, by the late Edward Turner, M. D., 6th Am. ed., with notes and emendations by Franklin Bache, M. D.

Also—Renwick's Chemistry—Jones's do—Blake's do—Comstock's do—&c.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. march 20

VALUABLE WORKS ON NATURAL HISTORY—Viellot's Gallerie des Oiseaux, 2 vols 4to, 400 plates—Lyonnet Anatomie et metamorphoses de differentes especes d'Insectes, 4 vols 4to—Nodder's Zoological Miscellany, being descriptions of new and interesting Animals, colored plates, 3 vols 8vo—Bonaterre's Icthyologie 1 vol 4to—Baron de Ferussac's Natural History des Mollusques et Fluviatiles, the plates beautifully engraved, 2vs—Temmick's Monographies de Mammalogie ou descriptions de quelques genre de Mammieres dont les, 4to—Audubert's Historie Naturelle des singes et des Makie, folio, a splendid copy, colored—Roscoe's Floral Illustrations of the Seasons, beautifully colored, 1 v, 4to—Natural History of the Insects of China, beautifully colored from nature, 1 v, 4to, royal—Natural History of British Insects, explaining their several states, 16 vs, royal 8vo, beautifully colored—Barbut's General Insectorium of Linnæus, exemplified by various specimens of British Insects colored from nature, 1 vo, 4to—Kirby's Monographia Apium Angline, 2 vs, 8vo, colored plates—Westwood on Insects, 2 vs—Stark's Elements of Natural History, 2 vs—Burmeister's Manual of Entomology—Yarrell's Fishes, 2 vs—Johnston's British Zoophytes—Maggilivary's British Birds, 2 vs—Hookerts Icones Planturam, 2 vs—Waterton's Essay on Natural History; Kirby's Insects, 4to, colored—Smith's Zoology of South Africa—Cuvier's Regne Animal, 3 vs—Naturalist's Library, 26 vs, etc etc.

For sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, No 112 Washington street. march 20.

THE SOUTHERN HARP.—Just published by Parker and Ditson, of this city, the Southern Harp,—a folio of about 100 pages; consisting of original Sacred and Moral Songs, adapted to the most popular melodies, for the Pianoforte and Guitar. By Mrs Mary S. B. Dana.

The following commendatory notice of the work is from the Nantucket Inquirer.

'The lyrical portion of this work is of a high order, evincing all the elements of true poesy, at once elevated by the fervor of devotion, and chastened by the sadness of 'a wounded spirit.' A vein of submissive melancholy seems to pervade these beautiful and unpretending effusions, and to mingle with all the loftier aspirations of the minstrel, like the plaintive tones of the Æolian harp heard amidst the sounding chords of the majestic organ.

Of the musical character of the work we need not speak; for most of the melodies have long been familiar to every amateur of cultivated taste, and are among the choicest examples of rhythmical composition. We find among these cherished specimens, several of the exquisite strains of Haydn, Mozart, Auber, Rossini, Lee, Moore, Hook, Bishop, &c., together with numerous popular Scotch, German and Italian airs. These are all admirably adapted to the expression of the poet's varied sentiments; and the harmonies of the respective songs, duets and trios, are also appropriately arranged. A work of this description must be welcomed in every family where the heart is deemed worthy of improvement, and the passion for 'sweet sounds' worthy of refinement.' 3t m 13

VALUABLE ENGLISH BOOKS—recently imported. The Letters of Horace Walpole Earl of Orford in 6 vols. 8vo. with four beautifully engraved Portraits in each vol.—The Life of William Wilberforce by his sons, 5 vols. 12mo., three Portraits.—Illustrations of German Poetry, by Elijah B. Impey, 3 vols. 12mo.—An Inquiry into the origin of Christianity, by Charles C. Hennell, 8vo.—The Works of Richard Graves D. D., now first collected, with Memoirs by his Son, 4 vols. 8vo.—Mrs Jameson, Social Life in Germany, 2 vols. 12mo.

For sale by J. MUNROE & CO., 134 Washington street. m 20

THE OLD PAINTERS.—A new Edition of Historical Sketches of the Old Painters, enlarged by the author of 'Three Experiments of Living.'

Just published. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

WARE'S HINTS, ON EXTEMPORANEOUS PREACHING.—3d edition. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

SCRIPTURE GEOGRAPHY AND ATLAS.—A new edition of Worcester's Scripture Geography and Atlas.

The New Testament, with an Introduction giving an account of Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases, for the use of schools and families; by J. A. Cummings. 4th edition revised and improved.

For sale by S. G. SIMPKINS, 21 Tremont Row. m13

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett. The only monthly periodical in this part of the country devoted to the interests of the Unitarian denomination.

From the great and increasing interest now felt in the extension of the Unitarian cause; and from the great exertion made to render the work useful to every reader, the publishers feel confident that nothing but a knowledge of it is requisite to give it a general circulation.

Most of our best writers are engaged as contributors, and every attempt is made to give the latest and most interesting articles of Intelligence, both foreign and domestic, relating to the denomination.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. f 20

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers. Orders gratefully received.

BENJ. H. GREENE,
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JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

*BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.*

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always in advance.
" one quarter, Winter or Spring, 50 }
Summer or Fall, 45 }

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*
*Cambridge, July 1st, 1840.* july 11

NEW CARD PRINTING ESTABLISHMENT, COPPER PLATE ENGRAVING AND PRINTING.—The Subscriber has put in operation, at the Book Store of Mr B. H. Greene, No. 124 Washington Street, corner of Water Street, one of Orcutt's ingenious Card Presses, for the execution of all kinds of Card Printing.

☞The central situation of the Store, and the press being upon the lower floor, affords the Ladies an excellent opportunity to provide themselves with Visiting, Marriage and Address Cards, at a few minutes notice, without the inconvenience of going up stairs as heretofore.

He has a variety of beautiful Embossed, Gold Bordered and Fancy Cards of all sizes and qualities, which he will furnish at the most favorable prices. Copper-plate Engraving and Printing, and Business Cards of all kinds, done to order. He has at great expense procured from New York, Philadelphia and London, the latest and most fashionable Card Type, and is daily receiving additions thereto. By favoring us with a call, the Ladies will be satisfied that for beauty and taste of execution, the Press cannot be rivalled or surpassed by any other now in operation. In addition to this he has an extensive Printing Office, at No. 4 Water Street, where Job Printing of every description will be executed in the best possible manner, and at the shortest notice.

m 6 H. L. DEVEREUX.

UNITARIAN COMMENTARY,—In press 'The four Gospels with a Commentary prepared by Rev. A. A. Livermore.—The first vol. will contain Matthew, and will be published about the 20 of May.

J. MUNROE & CO., 134 Washington street, opposite School street. m20

LIBERTY TREE, BY HAWTHORNE.—Liberty Tree with last words of Grandfather's Chair, by Nathl. Hawthorne, author of Twice Told Tales &c &c.

Just published by J. MUNROE & CO., 134 Washington street. m 20

SCHILLERS WORKS, New edition.—The Works of Schiller complete in 12 vols. 8vo. fine edition—plates—Paris.

Just received by J. MUNROE & CO., 134 Washington street. m 20

*SILKS AND SHAWLS.*

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

| | |
|---|---|
| Gro de Messinas, | Gro de Algers, |
| Gro de Cypress, | Gro de Afriques, |
| Double Chain, and | Rich Changeable Silks, |
| Double Faced Silks, | Wide Plaid Silks, |
| New styles of Chinie and Shot Silks, | Splendid Figured Silks. |

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

Paris Embroidered CAPES and COLLARS, trimmed with Rich Thread Laces.

FRENCH SATINS—IRISH POPLINS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city. m 13

*DRY GOODS AT WHOLESALE.*

THE Subscribers offer for sale a large assortment of SMALL WARES, usually kept in a City Thread Store, consisting in part of

Hemming & Son's genuine Silver and Drilled Eyed Needles
London and Patent Pins
Ivory, Pearl, and Gilt Buttons
Hooks and Eyes—Bobbins
Superfine and common Tapes, Braids, Cords & Bindings
Hosiery and Gloves
Cotton and Linen Floss
Cotton and Linen Threads, all kinds
Spool Cotton, white and colored
Knitting Cotton—Worsted and Woollen Yarns
Tambour and Lace Cotton—Sewing Silk and Twist
Cotton, Silk and worsted Fringes
Window Cords and Tassels

Together with a general assortment of Piece Goods, comprising probably the greatest variety in the City.—*Small and sure* profits being the object, they will be sold very low for *Cash*, at Chambers 191 Washington street, Boston. SHOREY & CO.

N. B. On the lower floor will be offered at retail, a similar assortment of Goods of the first quality; and as *reasonable* prices only will be asked, no abatement will be made. 6t f 20



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*At 19 Water Street, Boston.*

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MINOT PRATT, PRINTER.